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THE ECCLESIASTICAL REVIEW

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THE DEVOTION TO THE PRECIOUS BLOOD.

TO THE SACRED HEART, which spontaneously awakens love in return for the love of Jesus on the cross and in the Blessed Sacrament, the Church consecrates the month of June. The month of July, opening with the feast, is dedicated to the Precious Blood. In any thoroughgoing study of the cult due to the Precious Blood we must show its dogmatic basis in Scripture and Tradition.[1] Its essential elements must be traced back to divine revelation. Contained implicitly in the doctrine of Redemption by Blood and the practices connected with the mystic Blood-shedding, which are as old as the Church herself, it has always existed and been held in highest veneration. But as a special and distinct devotion it rose later and, since the institution of the feast for the whole Church, it has become widespread, although it has never enjoyed the popularity of the devotion to the Sacred Heart.

The question of honor or adoration due to the Sacred Humanity of Christ naturally begins with the principle of the hypostatic union. All honor paid to the Human Nature of Christ ultimately redounds to the honor of the Divine Person, according to the principle, "adoratio est personae". Therefore the Second Person of the Trinity, the Verbum, is the ultimate formal object, as well as the ultimate motive of adoration. The immediate object, of course, is the Sacred Humanity, since faith teaches that the Humanity is united to the Divinity in one Person, so that any part of the Humanity or the entire Human Nature should receive the supreme worship of latria.[2] When we adore a part of the Human Nature we include the other parts because of the oneness of that Nature, and when we adore the whole or a part of that Nature we include the Divinity because of the oneness of the Divine Person. When we worship any part of the Humanity we adore it not as severed from but as united to the other parts; and we adore part or whole as united hypostatically to the Logos which assumed in unity of one Person, the whole Nature. Thus we always worship the whole Christ, and though we pay honor to the various mysteries of His birth, death or resurrection, or to the parts of His Humanity for which there is special reason based on some fact in the economy of redemption and salvation, the full object of our worship is always the entire Christ, the immediate object being the Humanity under the aspect of some special mystery, or that part of the Humanity which has special significance.

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[1] For this point in regard to the Sacred Heart, cf. Hugon, *De Verbo Incarnato*, p. 365; also Bainvel, *Devotion to the Sacred Heart*, p. 61.

The aim of the devotion to the Precious Blood is to awaken confidence, contrition, reparation, by bearing Christ's cross, and zeal for the Church and for souls, including those in Purgatory.

The practices or special exercises of the devotion would include all acts furthering the aim just mentioned, primarily meditation on the Passion, love of the mystic Blood-shedding, the ministry of zeal by which the Blood is applied to souls.

THE IMMEDIATE OBJECT.

The immediate object of devotion to the Precious Blood is the physical living Blood of Christ in no wise separated from the glorified Body. Any blood, even though it once was the living Blood of Christ which is now severed from the Body, is only a precious relic. It is indeed the most precious relic we can possess, but it is worthy of no more than relative latria. Thus it would, in a manner, share in the honor paid to the living Blood, or rather the relative latria paid to it would redound to the living Blood of Jesus in Heaven or on our altars to which we pay absolute latria. The reason for this is very evident, for, as St. Thomas teaches, when Christ rose from the dead He reunited to His Body the Blood shed in the Passion: "Ad tertium dicendum quod totus sanguis qui de corpore Christi fluxit, cum ad veritatem humanae naturae pertineat, in corpore Christi resurrexit."[3] The same truth is evident from the Church's teaching that by the force of the words in the consecration of the bread the Body is present and by force of natural concomitance the Blood is also present, and conversely for the consecration of the chalice. Hence according to this teaching the Body and Blood in Christ are now united. The same doctrine is evidenced by the constant and universal conviction of the faithful taught by the divinely appointed leaders, that we adore in the consecrated chalice the same Blood which is present in glory in heaven. From this it is evident that the Blood shed in the Passion was reässumed into the Body of Christ and is now in Heaven; and it follows that the Blood which we adore is the living Blood.[4]

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[2] For the doctrine that we pay to the Humanity the honor of hyperdulia, in addition to latria, see L. Janssens, *De Deo Homine,* II, p. 805.

INTEGRAL (IMMEDIATE) OBJECT.

From the foregoing it is apparent that the physical living Blood is the immediate object of our adoration. By the very fact that it is the living Blood, we cannot adore it except as united to the Body, no more than we can adore the Sacred Heart as severed from the rest of the Human Nature. The integral object must be the entire nature, all parts united in glorious perfection. But we note this distinction between adoring the Blood as united to the Body and adoring the Sacred Heart as united to it. The Precious Blood was once actually severed from the flesh and is mystically shed in the Mass, and thus we adore it. The adoration of the Blood by Mary and the faithful few on Calvary was not the adoration of the Blood united to the Body but of the severed Blood. But for us the integral immediate object is the whole Sacred

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[3] St. Thomas, III, q. 54, 2 ad 3; also III, q. 54, 2 c.

[4] Of course if—but this is highly improbable—some of the Blood shed in the Passion not only remained on earth but remained united to the Divine Person hypostatically, even after the Resurrection, it would be adored with the worship of absolute latria; though we could hardly speak of it as the living Blood of Christ; thus was adored the Blood in the *triduum mortis.* But we need not reckon with such an hypothesis, for practically every writer holds that if any drops of the Blood still remained on earth after the Resurrection and Ascension they were severed from the Verbum. We think of this severing as taking place at the reunion of Body and Soul and Blood at the Resurrection, and do not consider it at all improbable that some drops of Blood remained as precious relics.

Humanity not merely because the whole nature is adorable, but also because the adoration of a living part includes the whole, and likewise because the honor is paid to the one same Person who possesses this nature in its entirety.

ULTIMATE OBJECT.

The ultimate object, that which is adored, and the reason for adoration even of the Humanity of Christ, is the Second Person of the Trinity. Worship is paid, at least ultimately, to the Person and since this Person is God, the worship must be latria or the supreme submission paid only to God. Even though we honor the Human Nature, the honor is paid to Him whose nature it is, to the Second Person of the Trinity.

SPECIAL MOTIVE.

It is the theologian's duty to explain dogmatically with exactitude the nature and value of the devotion he defends. If it is of late origin in the Church, he will show how it is contained in some older approved practice or doctrine. In the case of worship paid to any part of the Sacred Humanity proof must be advanced to show the importance of that part or organ physically, together with the reasons lying in the mysteries of Christ's relation to us for a singular honor. We propose to do this for the devotion to the Precious Blood. We shall not attempt to trace the history of the devotion. Short histories will be found in such works as Father Faber's. We shall however attempt to demonstrate that the Precious Blood occupies an altogether singular position in the Old Testament and in the New, as is evident in the teaching of the Fathers: that it is evident from theological reasoning that the Blood is significant as part of the Sacred Humanity, and that this significance, linked with its work in Redemption, constitutes a firm basis for a distinct devotion in its honor.

THE OLD TESTAMENT.

The Redemption by Blood is the mystery hidden from eternity, foreknown to the Father before the ages, manifested in the last times. It was foretold in the Old Testament by means of such types as the bread and wine offering of Melchisedech, type of the Eucharistic High Priest and the Paschal Lamb, type of the Lamb of God who takes away the sins of the world.[5] The life and blood of the lamb were offered for the Jews, saving them (the first born) from death by the hand of the avenging angel. So Christ was slain, His Blood shed to save us from eternal death. The bloody ritual connected with the offering of the Paschal Lamb as well as the covenant of the old law, so strikingly like the words of Christ in the consecration of His Blood, confirmed with the blood of animals by Moses, is a type of the Blood Victim in the new and eternal testament.[6] The expiatory sacrifices were types of the Blood that was to expiate our sins; blood was reserved for this sacred expiation in the Law. According to Leviticus 17:14, and other passages, the blood stood for life; the shedding of blood expressed the life forfeited by sin and the life offered in sacrificial expiation. These sacrifices referred to and drew their power from that Blood which was to be shed unto remission of sin, so that Paul could say: "And almost all things, according to the law, are cleansed with blood; and without shedding of blood there is no remission". The patterns of heavenly things should be cleansed with these, but the heavenly things themselves, with better sacrifices, namely the bloody sacrifice of Christ.[7] So definitely was the notion of expiatory sacrifice associated with blood in the law that when Isaias prophesies that the Messias was to "lay down his life for sin",[8] it could only mean that He was to shed His Blood in fulfillment of type and prophecy in expiation for man's sins. Well might we call Moses the Prophet and the virtuous Israelite a worshiper of the Precious Blood, so prominent was blood in the ritual of the Law.[9]

THE NEW TESTAMENT.

Christ Himself in words that have gone into the New Testament Eucharistic sacrifice speaks of the Blood shed, the blood of the eternal testament poured out for many unto sin's remission.[10] St. Peter gives us the name and motive of the devotion when he says: "You were not redeemed with corruptible things as gold or silver . . . but with the precious blood of Christ as a lamb unspotted and undefiled."[11] Mention of the Blood is frequent in John, as in the passage: "The blood of Jesus Christ cleanseth us from all sin."[12]

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[5] Gen. 14:18; Hebr. 7; Exodus 12.

[6] Cf. Hebr. 9:18-20; Ex. 24:8; Matt. 26:27-28.

[7] Hebr. 9:22-23.

[8] Isaias 53:10.

[9] Cf. Mueller, "The Precious Blood of Jesus Christ", in *Messenger of the Precious Blood,* July–August, 1914.

[10] Matt. 26:28.

The Apostle of the Gentiles is preëminently the Apostle of the Precious Blood. The field is so immense that we can do little more than summarize, beginning with the following survey from the letter to the Romans:

> All men, Jew and Gentile stand in need of justification, for all have sinned. The Blood is shed to satisfy God's justice without demanding adequate satisfaction from the sinner himself. It is shed before Jew and Gentile to reveal more clearly than could the Law, God's justice. The Father exhibits to our contemplation the Messias in His Blood and demands belief in its purifying power. Justice thus vicariously satisfied by the shedding of Christ's Blood, God justifies those who believe in Jesus. He forebore and forgave sins in past ages but only in virtue of the future shedding of this Blood. All is shed to show forth God's justice.[13]

To this may be added.

> Justification came to us, though we were in sin, by means of Christ's Blood. This is the foundation for our hope that we shall be saved and attain glory; as we were justified by the Blood (death) so shall we be saved by life (resurrection).[14]

Even more significant are the passages in the letter to the Hebrews, the epistle *par excellence* of the Precious Blood. After Paul has mentioned that the High Priest entered the Holy of Holies once a year "not without blood, which he offereth for his own, and the people's ignorance" . . . . he states that this is a parable of the present . . . . and thus continues:

[11] I Peter 1:18-19.

[12] I John 1:7.

[13] Rom. 3:21-26; taken from Mueller, ibid.

[14] Rom. 5.

> But Christ, being come an high priest of the good things to come by a greater and more perfect tabernacle not made with hands, that is not of this creation; neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ . . . cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament: that by means of his death for the redemption of those transgressions which were under the former testament they that are called may receive the promise of eternal inheritance.[15]

St. Paul next shows how the testament required the death of the testator, as the old testament likewise was in blood, Moses sprinkling the book and the people with the blood of the calves and goats, and then adds:

> And almost all things according to the law, are cleansed with blood: and without shedding of blood there is no remission. It is necessary therefore that the patterns of heavenly things should be cleansed with these; but the heavenly things themselves with better sacrifices than these.[16]

Then the apostle points out the superiority of the sacrifice of Christ, who "hath appeared for the destruction of sin, by the sacrifice of himself". In Chapter 10 he demonstrates the insufficiency of the sacrifices of the law, for it "is impossible that with the blood of oxen and goats sin should be taken away;" and repeats that Christ offered one sacrifice for sin and bids the brethren to have "confidence in the entering into the Holies by the blood of Christ". Of the apostate he speaks as of one "who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified." And in Chapter 12 are these arresting lines:

> But you are come to Mount Sion . . . the heavenly Jerusalem, and to Jesus the mediator of the new testament,

[15] Hebr. 9:11-15.

[16] Hebr. 19:22-23.

> and to the sprinkling of blood which speaketh better than that of Abel. See that you refuse him not that speaketh." [17]

From the above texts it is apparent that by Christ's Bloody death sins have been forgiven. We have been sanctified; the Old Law sacrifices could not remove sin, save through the new Testament Blood. Blood was exacted in the former testament; but in the new, something better is demanded—the life Blood of Christ, so that it is true for both that without blood-shedding there is no redemption, but the blood shed in the law has its power from the Blood of Christ. Through it the promises of salvation are given to men who must have faith and confidence in it. Conscience is cleansed, the soul sanctified, the Church, whether taken as militant or triumphant, is approached by means of this Blood, which, though it speak mercy, yet warns of justice and wrath to those who fail to avail themselves of its saving streams.

BLOOD AS THE PRICE OF REDEMPTION FROM BONDAGE.

The idea of purchase from bondage is a favorite one in St. Paul.[18] The purchase price is the Precious Blood. Thus: "You are not your own, for you are bought with a great price." [19] This price is the Blood according to these words: "In whom we have redemption through his blood, the remission of sins." [20] In his sermon to the clergy of Ephesus as given in the Acts of the Apostles he speaks of the "Church of God which he hath purchased with his own blood." [21] How complete this redemption is may be gleaned from these lines: "Because in him, it hath well pleased the Father, that all fulness should dwell; and through him to reconcile all things unto himself, making peace through the blood of his cross both as to the things that are on earth, and the things that are in heaven".[22] "But now in Christ Jesus, you, who some time were afar off, are made nigh by the blood of Christ."[23] If we add to these the text already quoted in which Paul says Christ "obtained eternal redemption"[24] and the doctrine given in the fifth chapter of the Epistle to the Romans and contained elsewhere in the inspired writers, that Christ brought redemption to the entire race, we can conclude that all grace (since the fall at least) comes through the Blood of Christ.

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[17] Hebr. 12: 22, 24, 25.

[18] Bandas, *The Master Idea of St. Paul's Epistles,* p. 286; Prat, *Theology of St. Paul,* Vol. II, pp. 190-195.

[19] I Cor. 6: 19-20.

[20] Col. 1: 14; cf. also Apoc. 5: 9.

[21] Act. 20: 28.

[22] Col. 1: 19-20.

From this it is evident that the Precious Blood occupies an altogether singular position in St. Paul's doctrine of redemption, that it is essential and preëminent in the whole economy of salvation. It follows that it is worthy of singular honor, that in accordance with the principles laid down above, it may be given a special cult.

TRADITION.

The testimony of the Fathers and ecclesiastical writers is so abundant that selection of evidence is difficult, but we have singled out Chrysostom, although Augustine or Ephrem and many others might serve equally well.[25] The following is taken from the second nocturn of the Feast of the Most Precious Blood: "Wouldst thou hear the power of the Blood of Christ? Then let us look at the figure thereof, let us call to mind the old type and tell the story written in the ancient Scriptures." (It repeats the story of the Paschal Lamb, the sprinkling of the door posts whereby the avenging angel spared the Jews.) "And could the blood of a sheep save a man? Yea, in good sooth; not because it was blood, but because it represented in figure the Blood of the Lord." Speaking of the statues of kings which have served as refuge to those whose lives were sought, he says: "And just so did this unconscious blood deliver the lives of men, not because it was blood, but because it foreshadowed the shedding of the Blood of Jesus." Then he adds that as the angel passed over the door posts of the Hebrews sprinkled with the lamb's blood, so will the evil spirit flee from the Christian . . . shining with the Blood of the true Messias. . . "If the angel let the type be, how shall not the enemy quail before the reality? Wouldst thou hear more of the power of that Blood? . . . Its fountain is the Heart (Side) of the Lord, pierced for us upon the Cross." Water from the side of Christ symbolized baptism, and the Blood, the Eucharist. The Church was formed from the Blood and water from the side . . . This latter thought is found in various forms among a number of Fathers.[26]

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[23] Eph. 2: 13.

[24] Hebr. 9: 12.

[25] The testimony of the Fathers is given at considerable length in *Del Sangue Prezioso,* by Rizzoli. A résumé of Ephrem can be found in Hugon, *op. cit.,* pp. 407-408. Augustine is quoted in the third nocturn of the feast of the Precious Blood.

From these passages it is apparent that Chrysostom holds that the types of the Old Law had power only in virtue of Christ's death, that the Blood shed on Calvary is the reality and fulfilment of the types whence they derived their power. This Blood gives grace and life and saves from the spirit of evil by means of the Eucharist; it is the source of the Church and the Sacraments; it has special dignity because it comes from the Lord's Heart. The Precious Blood, the Sacred Heart, the Church, and grace are shown to stand very closely connected in the thought of this holy Doctor.

Add to the above testimony that of many others to the same effect, the teaching contained in the consecration of the chalice and the rites connected therewith, the many prayers of the Church in honor of the Passion and Blood, the approval of the Communities and the Archconfraternity and the feast of the Precious Blood, and we have overwhelming evidence in favor of our contention: that the Precious Blood is worthy of special honor because of its importance in our redemption and sanctification. These are the solid foundations for a distinct devotion.

THEOLOGICAL ARGUMENT.

The Blood of Jesus was immediately united to the Logos hypostatically since it is a part of the Sacred Humanity, a vital and important part of the Sacred Body; nor was this union ever broken even during the *triduum mortis*. That the Logos assumed the Precious Blood is considered by some theologians most certain, a Catholic teaching;[27] by others it is called theologically certain.[28] Holding this teaching firmly and applying the well-admitted principle that the Word dismissed nothing that He once assumed, it would follow that the Precious Blood remained hypostatically united throughout the days of Christ's death. In proving that the Blood was hypostatically united to the Logos, theologians point out that Christ speaks of it as "My Blood"; the Fathers call it "Sanguis Christi" or even "Sanguis Dei".[29] This use of the possessive shows that it belongs to the Verbum no less than the soul or flesh of which Christ speaks in a similar manner.[30] Clement VI speaks of one drop of Blood as having infinite value because of union with the Verbum,[31] and the Council of Trent refers to the Body, Blood, and Soul as parts of our Lord.[32] Since the time of Trent few theologians would deny that the Blood of Christ was united hypostatically to the divinity, even during the *triduum mortis,* and of course it would follow that the Blood was then reunited to the Body at the Resurrection.[33]

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[26] Augustine mentions this in Tract. 120 in Joann., which is quoted in the seventh lesson of the feast. Janssens, *op. cit.*, p. 808, footnote 3, points out that Augustine probably used a different reading from that of Chrysostom. When he explains the "blood and water", Chrysostom says "water and blood", referring the water to baptism, the blood to the Eucharist. Augustine seems to have followed the "blood and water" reading.

[27] Lepicier, *De Incarnatione Verbi*, p. 271.

The mere fact that the Blood is immediately united to the Divine Person because it is a part of the humanity, would not be sufficient foundation for a distinct devotion to it. There must be a special reason for such a cult. As in the case of the Sacred Heart, the mere importance of the Heart as a physical organ is not sufficient ground. More important and essential is the fact that the Heart is connected in reality and in the minds of men with that inner life and love of Christ which constitutes the motive of the devotion. From all that we have said it is obvious that we have in the Precious Blood the price of man's redemption, the Blood being that which was paid for us. In addition, it is the seat and symbol not only of the life but of that inner oblation made by Christ to the Father.[34]

If the Precious Blood is the instrument of our Redemption, it is the instrument of that glorious array of graces that effect individual justification and sanctification. All that is supernaturally realized since Adam's fall is due to the Precious

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[28] Pesch, *De Verbo Incarnato,* p. 81.

[29] Clem. Rom.; ad Corinthios, 7:4; Ign. Ant: ad Eph. I.

[30] John 6:55; Matt. 26:38.

[31] Cf. D. B., 550.

[32] Session XIII, Chapter III.

[33] Cf. Lepicier, *op. cit.,* p. 270; Pesch, *op. cit.,* pp. 81-82.

[34] *The Precious Blood,* pp. 342-343.

Blood. Of all this it is, not the principle but the instrumental cause. And if we follow the difficult but sublime teaching of Aquinas on the operation of the Humanity of Christ as to redemption and the conferring of grace, the Humanity is the "instrumentum conjunctum divinitatis" whereby all grace, at least since Adam's fall, is merited, and all grace is conferred. The Sacred Humanity is thus the one great Sacrament giving not one or another grace but all grace. Now in this work the Blood shares, for in the designs of God all these graces could have been given only because of that shedding of blood unto death on Golgotha. And if we follow the teaching of St. Thomas as to physical instrumentality, the whole Sacred Humanity possesses an altogether singular dignity not only through that which is wrought, but also by its closeness to Him who achieves it.[35]

Why did God choose that the Blood and not the Heart should redeem us? It is because the Blood is the seat and symbol of life. It contains and represents that which is vital in men. Of course the life is in the whole body which the soul informs. It is in the heart, in other organs which could likewise be spoken of as possessing an essential relation to life. But the Blood is especially connected with life in the minds of all peoples. It is related to health and vitality. Among all nations blood signifies life. Its shedding meant the taking of life; bleeding meant the ebbing away of life or strength. The transmission of life, heredity, relationship through common ancestry were thought of and expressed in terms of blood. Thus also sickness, health, death were constantly connected with the blood. And though modern science has overthrown many old notions as to the nature and activity of the blood, it has shown us even more than was once thought, how it is connected with life and health. There is every reason to hold that if a sacrifice of life was demanded, it was most befitting that it be paid in blood. And this agrees with Thomas: "Pretium autem redemptionis nostrae est sanguis Christi, vel vita ejus corporalis quae est in Sanguine quam ipse Christus exsalvit."[36] It is stated plainly in Leviticus that "the life of the flesh is in the blood".[37] This doctrine underlies the Mosaic legislation on the expiatory sacrifice, the sacrifice of life. We feel justified in holding that the relation between the blood and life as found in the speech and convictions of men and in the very nature of things is the reason why God chose to redeem us with blood.

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[35] For the doctrine on the "Instrumentum conjunctum divinitatis" see *The Personality of Christ*, by Vonier, pp. 69-84.

[36] III, q. 48, art. 5, c.

[37] Lev. 17: 11, 14.

Thus we see that the blood, important organically and united hypostatically to the Verbum, becomes the object of a special cult because God used it as the price of our redemption, the Blood being chosen because it supports life. Even though we could have been redeemed without Christ's death; even though the death could have taken place and man might have been saved without actual shedding of blood, as a matter of fact God did demand death and a bloody death. Hence even if we do not admit that God chose a bloody death, because life is in the blood, yet in the death which Christ underwent, the life was given up, the Soul was severed from the Body because of the loss of Blood. Hence in this death there was the most intimate connexion between the Blood and the loss or offering of life. The Blood may therefore be called the seat of Christ's life in a sense which would not be proper for any other part of the Humanity. We may use the term Blood for the life itself by the figure called synecdoche. The figure is founded on the very nature of the death Christ had to undergo on Calvary.

But the Blood stands for still more. We do not at all maintain that the death alone or rather the giving of life alone accomplished our redemption. Even more important is that inner obedience of Christ and that great charity which prompted Him to save us. The bloody death was an essential element. It was the external offering prompted by the inner disposition which redeemed us. The devotion to the Precious Blood does not exclude, it does not even abstract from these. It includes them. The Blood shed is symbol, evidence, effect of this interior love and mercy. They belong to the devotion *formaliter* as part of its special motive. The term Blood therefore is used to designate the cause as well as the effect; the interior disposition and will of Christ and the great act of giving His life in Blood for our redemption.[38]

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[38] Cf. Pesch, *Das Suehneleiden unseres goettlichen Erloesers*, p. 143; III, q. 49, art. 1, c.

DEVOTION TO THE PRECIOUS BLOOD.

The aim of this devotion must be learned from the relation of the Blood to us. As far as the individual is concerned, the purposes for which Christ died are attained by the application of the Precious Blood to man's soul through the Sacraments and other means of grace. In this work he must share by that faith and confidence of which St. Paul speaks,[39] as well as by hatred for sin and gratitude to the Crucified One. As far as the whole Church is concerned, the same end would be attained by the spread of the truth, the preaching of Christ Crucified and the celebration of the Eucharistic sacrifice, the propagation of the devotion itself throughout the world. Moreover, since the Blood was shed amidst so much suffering, since it meant the Death of Christ, the virtue most eminently fitted to its honor would be mortification by bearing the cross in atonement of sin, in reparation for the ingratitude of those who will not avail themselves of His sufferings or will dishonor His Blood in the Eucharist. Love and zeal for souls, including those in Purgatory, would likewise be most appropriate in honoring the Blood shed for the salvation of all men. We find in those who were most devoted to the Precious Blood these virtues: hatred for sin, heroic mortification, zeal for souls, love for the suffering church in Purgatory.

As to the practices most suited to this devotion, we may note: adoration of the Precious Blood actually or mystically shed, and meditation on these mysteries; acts of love and gratitude founded on deepest faith and confidence in Christ Crucified; prayer and work for the missions, home and foreign, acts of satisfaction for the suffering souls, the joining of the Archconfraternity of the Precious Blood and carrying out its ideals, reciting prayers in honor of Christ's Passion, and above all devout reception of the Blood sacramentally.

From the foregoing exposition should appear not only the justification of our devotion to the Precious Blood but also its great dignity and beauty. The subject should be inspiration not only to the theologian but to the preacher, teacher and religious poet as well. It is the ardent wish of the writer that eventually it shall have its rightful place as sister devotion to that of the Sacred Heart in the liturgy of the Church and in the esteem of the faithful.

EDWIN KAISER, C.PP.S.

Carthagena, Ohio.

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[39] Rom. 3:22; Rom. 5; Hebr. 10:22, 19.

THE PRIEST AND THE BOY.

THIS has been called the "age of the boy". Perhaps never before was he so much discussed and experimented upon. Various social devices are, for a while, proclaimed as the panacea for all the moral ills of boyhood, and then, failing under actual test, they are forgotten. They failed because they left out Christ. Not sociology, but religion, is going to save the boy. It is the only thing that, all down the ages, has ever saved him: a strong, personal devotion to Christ. And Christ sent the priest to the boy to instill and foster in him this devotion.

The essence of all "boy guidance" schemes is capable adult leadership in an attractive program. The priest is the divinely appointed adult leader in Christ's most attractive program for boy guidance. He is sent to our boys by Christ Himself, to be to them all that Christ was to the boys who walked and talked with Him. For success, he needs only to work for and with his boys with that commission in mind.

Besides the sacramental system, the school, the sodality, and whatever formal social organizations that may be functioning in a parish, two great factors, available to all priests, in Christ's program for boy guidance, are the Sunday talks from the pulpit and the casual meetings of the priest with the boys on the street. Each of these factors is complementary to the other. From the priest's Christ-like, kindly attitude toward them, as he talks to them on Sunday, in a language they can understand, boys will instinctively recognize in the priest a sympathetic, understanding friend, a true legate from Christ. Then, profiting by the *entente cordiale* thus established, the ambassador of Christ will receive on the street a welcome to the kingdom of boyhood that will lead to a keener understanding of the boys' minds and hearts, a more adequate realization of the lads' spiritual condition and needs, and a finer conception of what he ought to say to them and how he ought to say it, when he speaks to them from the pulpit. As he becomes more intimate with their problems and intellectual limitations, the priest will grow in ability to talk to the boys from the pulpit *cor ad cor,* and in a language that they readily understand.

Not long ago, a clerical visitor to a class room in one of our parish schools asked the children:

"What does Father X tell you in his sermons?" He noticed the children's smile fade away. Some of them frowned. He singled out one of the boys, repeated his question, and got this answer:

"He always scolds us."

"Oh", said the visitor surprised, "and what does Father Y tell you in his sermons?" The children brightened visibly, a little girl raised her hand, and at the priest's nod, answered:

"He tells us about Jesus."

Which priest, Father X or Father Y, do you suppose, was presenting Christ's program for boy guidance in this parish?

The priest who hopes to get lasting results by scolding in the pulpit is doomed to disappointment. In Christ's own presence, His disciples tried scolding children, but were sharply rebuked. "Suffer the little ones to come unto Me, and forbid them not." Not only grown-ups, but children, resent scolding from the pulpit. They probably get enough of that at home.

The priest who is successful in talking to the children purchases success by constant, painstaking efforts in preparation. He probably puts more time and labor, and prayer, on these talks than he does on his sermons to adults. There is no type of sermon that demands more thought as to matter and method. The matter of the sermon may be a topic from a series of catechetical instructions, the Gospel for the Sunday, the ecclesiastical feast or season; but it must be of actual interest to the children. It must be something that they can handle and apply to their lives right now; not something that they will need later on. Other priests will take care of that later on. The time allotted for talking to children is so short, and their present needs so many, that the priest should "keep to the present". "Will this help them *now*?" should be the first question in the priest's mind, as he chooses the matter for his talk.

The talk should be on one view of a thing, one idea. There will be other talks. Limiting the talk to one idea is much more difficult than it first appears. However, it is necessary. If the priest will ask the Sisters to get from the children from time to time a written account of the talk given the preceding Sunday, he will find that most of them will report just one idea, no matter how many ideas he covered in the talk. This one idea struck their fancy, and they were turning it over in their minds while the priest was developing the others. Naturally, this arrested their power of paying attention to the rest of the talk.

The real difficulty, however, is not what to talk about, but what to say and how to say it. The priest must not assume that children will pay attention to him. Perhaps they will for a while when he is a "new" priest; but when they become accustomed to his presence among them, he will have to work to get and to keep their attention.

It is essential that he feel perfectly "at home" in the pulpit, and talk to the children familiarly, cheerfully, as he would, on the street, in the class room or in their homes. He must not "preach"; he must just "talk things over" with them. He must carry into the pulpit the same friendliness that characterizes all his contacts with them. Likewise, he must keep in mind his duties to the public school children, and not confine his talk or his illustrations to the interests of the children in the parish school. He must realize that he is the ambassador of Christ to *all* the children, and that Christ is to every child a Friend. When the priest adopts this friendly attitude in the pulpit, he is free to use a wider range of devices to secure and hold the attention of the children. During the reading of and commenting upon the announcements, the children may, at times, grow restless. The priest must not become impatient if he sees some of them whispering or amusing themselves in various ways. He probably did the same when he was their age.

When he is ready to begin his talk, he can regain their attention by a pause, retaining his good humor, and watching, with a smile, the inattentive lads, until they look toward the pulpit, and then kindly signal them for silence. This begets the attention of all. He may use a "dramatic signal", such as a single clap of his hands, or better, a startling, catching remark, as "Give me your eyes", or "Lend me your ears". Force of authority, as "Now sit up, and pay attention," will not keep their attention. A solemn "My dear children" repeated week after week, is not a happy beginning. Nor should a priest be nettled if he sees the attention of a few individuals lag. He will ease the strain on all of them if he kindly calls to attention some imaginary boy in the rear of the church. The children will then look around, and turn back with a somewhat refreshed mind. There is a physical limit to sustained attention; about seven minutes for the youngest at Mass, and about fifteen minutes for the seventh and eighth graders. The priest must stay within these limits, or break up his talk in such a way as not to overtax their power of attention. For instance, he may introduce a little dialogue in the middle of his talk. Children like that. It rests their minds. He may even ask a question and follow it by "Who knows?", with his hand raised as a signal for those who know to raise theirs. Then he may ask one or two to answer — not excluding the public school children (generally "corralled in the out-field, or along the side-lines"), and taking care to approve and draw something correct out of any answer given him. It is not good sportsmanship to embarrass any child who volunteers to answer; and even if the older boys realize that the priest is "covering up" a wrong answer, they will like him better for it.

A priest who has the eager interest of the children may ask a rhetorical question and be surprised by some child's spontaneous answer. Such an incident occurred when a priest was urging the children to go to the early Mass Christmas morning.

"I don't believe there is one of you who knows what the world looks like that early in the morning," he challenged; and a little girl's voice, sounding much louder than she intended, broke the stillness, as she quickly exclaimed: "I do too!"

Another time, the priest concluded an exhortation to the children to come to Mass on a certain feast day falling in the middle of the week, and exclaimed:

"Now, I wonder if there is any boy or girl here who really intends to come to Mass that morning!" and a youngster in the middle of the church sang out: "Yes, father!"

When an unsolicited response like this comes, although it sounds like a revolver shot in the silence of the church, the priest must openly approve the good will behind it, and go right on with the talk, as though such a thing was just what he expected.

To engage the attention of children, a priest must know the matter of the talk perfectly, and the children's ways of thinking and acting. Here is where he benefits by his conversations with them in his casual meetings on the street. The words he uses must be familiar to them. The cheap and undignified way of holding their attention is to use slang; the more effective way is real intimacy with the vocabulary and mentality of a child. The Sisters in the school can refer the priest to good books of reference, word lists and examples that will prove helpful here.

There must be a point of contact, of course; something in the mind of the child on which the priest can build up the matter of his talk. Previous experiences, present knowledge, make contact points. The priest, of course, must go from the known to the unknown, and from the known that is in the nearest relation to the child — home, games, school.

Children always explain to one another in terms of a comparison — "You see, it is like this and like that". The similes, however, must always refer to something familiar to the children, something that will not need explanation or didactic description. One new thing at a time is enough.

If possible, the teaching should be gathered up into a story. "Once upon a time" has a never failing charm for children. Stories concerning the fundamental truths and the basic factors in Catholic life, such as the sacraments, should be true. A false story is a weak incentive to faith when its falsity is later detected.

The priest in talking to children should never refer to the Most Blessed Sacrament as "It". He should speak of "Our Lord in the Blessed Sacrament", and use the pronouns "He", "His", "Him", when necessary, and make a gesture toward the Tabernacle occasionally to emphasize the Living Presence there of our Blessed Saviour. He should likewise teach reverence by showing outward reverence whenever he mentions the Holy Name.

The talk should not be given from a composition; it would not do to have the phantasm of a written paper floating before the speaker's eyes. The best procedure is to write out the points, give the talk plenty of thought during the week, building up the introduction and conclusion particularly, and becoming thoroughly familiar with the matter and manner of the talk, so that the priest may give it, looking into the faces of the children, watching to see where interest lags, and following the cue.

All of this requires work—diligent preparation. The priest must know the matter thoroughly, then turn it over and over in his mind, simplifying it as much as he can. He should make notes of good examples and stories, watch other men work, note how children view and explain things among themselves.

The pulpit, used this way, as a factor in boy guidance, is an essential part of Christ's program. Boys are drawn to a man who labors for them; and the priest who can hold the attention of young boys until he gets Christ's message to them week after week, certainly wins their affection, not because he entertains them, but because he brings them, in a way that they can understand, a knowledge of Christ's great love for them, and because he impresses them, not as a flock but individually with a clear insight into the great motives for keeping loyal to Christ. He wins their hearts to transfer them to Christ.

Modern "boyologists" who worry a lot over how a boy spends his free time, do not seem to give the boy credit for remembering or acting upon the counsel given him week after week by his divinely appointed guide. They seem to forget that, by God's grace and the boy's good will, the resolutions made on Sunday can be and often are carried out by thousands of our Catholic boys who have a grand time playing on the street all week long without much adult supervision.

And in the street, whenever the occasion presents itself, the priest, the ambassador of Christ to the kingdom of boyhood, keeps up the work of winning boys to Christ.

The wise, old saw for saving money, that begins: "First, get the money," may be applied to the work of saving boys. First, get the boy.

To get the boy, a priest must go back to a world he left, perhaps, fifteen or twenty years ago, and get interested in that world again. He must call up from the past the things that interested him and his "gang", for human nature doesn't change essentially, and the boys of to-day have the same fundamental interests, likes and dislikes, that marked the priest's own boyhood.

Since character development is from within, the priest must get inside the boy's life to influence him successfully in a lasting way. He must at least meet the boy on common ground. St. Paul says to "be all things to all men." The boys may hear the priest preaching in church or teaching in the school, but this formal relationship, to the mind of a boy, is not real friendship. It is too official. What the boy wants and needs is the informal, the person to person relationship that he has with his fellows. This was the secret of Don Bosco's success with his boys.

Not long ago, a priest in one of our city parishes, was surprised to learn what an intimate knowledge the firemen in the neighborhood fire-engine house had of a large number of boys in the district. The boys did not loiter around the engine house, any more than they should be permitted to loiter around the rectory; yet, because the firemen there seemed to understand them, they stopped to chat with them occasionally on their way to and from school. A solid friendship, based on mutual understanding, grew up between the men and the boys, a friendship that made the firemen intimately acquainted with the youngsters and a real influence in their lives. Boys, of course, are great hero worshipers, but they will make a hero out of any adult who wins their confidence and friendship. Criminal leaders recruit juvenile followers by first winning their affection.

The priest who is always joking with the groups of boys he meets, who is constantly teasing one or other of them, who never takes them seriously when he casually meets and chats with them, makes the boys timid of his well-meant pleasantries, and never has the pleasure of entering into their serious moods. And boys are, at times, serious. It was to meet the boy in this mood that Father Rickaby, S.J., wrote his *Ye art Christ's.* Father Bede Jarrett, O.P., says in his introduction to *Living Temples,* a book of meditations for boys, that "it is a startling fact that in modern society the contemplative most frequently to be met is a boy". The situation or happening that makes them serious may in reality be trivial to the adult mind, but the priest who does not share serious interest in their little problems occasionally is losing a chance to understand the viewpoint and mental processes of his boys. Boys like to have a priest talk *with* them once in a whole; not always *down* to them. Only a baby or a molly-coddle likes a constantly patronizing adult. The priest must be on the alert for chances to get the true viewpoint of the boy on things besides games and school. The degree of success he attains here is the measure of his efficiency in dealing with boys.

When a priest comes upon a group of boys, and stops to chat with them, the boys, through respect, of course, generally cease the discussion that was underway, turn to the priest, greet him, and then wait for him to open the conversation. The priest, like our Lord coming upon the disciples on the way to Emmaus, may, by a tactful question, get the boys to continue the discussion, and let them do most of the talking, or he may open up some other topic and, without the boy's noticing it, skilfully guide the chat to some subject that he wants them to discuss naturally. Our Lord, to put the disciples at ease, concealed His identity; a priest who wants to learn the scale of values and the lines of reasoning in the boys' minds, must take pains to get the boys similarly at ease in his presence, and let them do most of the talking. This informal contact in the highways and byways is a good way to get acquainted and keep familiar with our public school boys.

A priest out for a walk one evening, heard some very indecent language from a group of boys on the opposite side of the street. He walked to the end of the block, then crossed over and walked back toward the boys. As the street was dimly lighted, the lads did not notice him until he was within speaking distance. Alert to catch the subject of their conversation as he approached, the priest heard a boy say something about Canada, just as the boys, noticing him, turned to greet him. Conversation ceased abruptly, but the priest, after returning the greeting, asked pleasantly: "Who's going to Canada?" Immediately two of the boys began. "How far is it to Canada?" asked one. "He says Canada is farther than St. Louis," said the other. The priest feigned great interest in this geographical problem, stating what he thought was the distance. He noticed that not one of the boys was from the parish school.

"Where do you fellows go to school? Do you live around here?" They named two or three neighboring public schools. Then he tactfully set them off on an increasingly animated discussion, and listened while they argued about the relative merits of their manual training and gymnasium classes. He laughed with them, not at them, as one after the other told "funny things" that happened at school, catching all the comment going on around the group. Then he casually asked where they went to church, and learned that most of them were Catholics. Accusation flew back and forth, the church-goers pointing out the back-sliders. The priest came to the rescue of a non-Catholic boy who was laughed at because he had to go to Sunday school, and complimented him on his regular attendance at the services of his church.

Coming to the purpose of his "accidental" meeting, the priest asked about the languages they could speak, and found a few who could handle, at least on the receiving end, a foreign language learned in the home. "But there are some of you who speak another language," said the priest, and judging the time opportune, told them of the "rotten" language he heard as he passed on the opposite side of the street. Accusation and denial followed among the boys, and then the priest spoke to them quietly and seriously, without "preaching", on the unmanliness and sin of gutter talk. He showed them that they displeased, not only him, but Christ.

When he resumed his walk, he left a dozen new friends with a higher ideal of loyalty to God and purity of speech, and took away with him a few of the boys' opinions on "cranky teachers", "square-shooting gym instructors", the problem of getting to Mass from a careless home, and their excuses for bad language. He was not surprised to find several of the lads at Confession the following Saturday.

Some strange by-laws of boy life are revealed through these informal chats in the highways and byways. One priest who had thus won the friendship of a fraction of the "submerged tenth" in his parish, was greatly surprised to learn that the neighborhood was zoned — parcelled off among a large group of boys, for the rights of salvaging cigarette stubs from the gutter, and that ostracism was the penalty for poaching.

A priest who treats with manly, Christ-like sympathy and kindness the boys he meets on the street soon finds that they welcome his approach, and appreciate the interest he takes in them. His friendship, they find, is worth having, and because they are his friends, they come to love the things he loves. He has won their hearts to pass them on to Christ. When the priest gets, in this manner, the ringleaders of public school groups, he enlists influential lieutenants in the work of making contact for Christ among boys whom he would otherwise never or, at least, seldom, reach.

The priest, in dealing with boys, must make a distinction between minor faults and grave moral delinquencies. "He wants us to be angels" means that the priest has evidently forgotten his own boyhood, and, if that is the case, he cannot hope to do much for the boys growing up around him. He must not appear to the boys as one always looking for trouble, a censor of juvenile morals out on parade. "Jiggers, — the priest!" is the whispered warning to "cover up", and raise a barrier of reserve as such a priest goes by that carries a sign, "No admittance", that the priest, if observant, could easily read. Such a warning was, not so long ago, given by a new boy in the neighborhood to a group of his companions playing behind a sign board in a vacant lot. The boys glanced up, recognized the priest, and, much to the surprise of the lad who warned them, ran, not from the priest, but to him. The priest, who overheard the warning, looked at the surprised young stranger, and, with a big, broad smile, asked him: "How do you like that? Do you think these boys are afraid of me? Do you think I'd have become a priest if fellows like these lads would run when they saw me?" The stranger learned his lesson, and the priest had another friend.

St. Philip Neri is reputed to have said to a visitor who commented on the noise St. Philip's boys were making just outside his window: "I don't mind it at all. They may chop wood on my back as long as they do not sin." Boys do not expect priests to condone their sinning, but they do expect them to be sympathetic and reasonable in viewing other escapades of boyhood. If there is fun in it, and the rights of neither God nor man are violated, the priest certainly should not make things unpleasant by ridicule, scorn or prohibition that he himself would resent were he one of the boys, even though now, as a man, he can think of many other ways in which the boys could more profitably pass their time.

Another practical way of making contact for Christ is through story-books. Boys like stories, and when they find the real thrill of reading for themselves stories of adventure, of school life, of mystery or of courage, they open for the priest a new way to their minds and hearts. Boys never think it strange that priests like the same kind of stories that appeal to them. In their minds, the priest, like the book, belongs to their world; and the priest who actually lives in this world of boys now and then, by reading a story for boys, gets a valuable lesson in how to reach the boy, for successful writers of stories for boys are successful because they understand a boy's mentality and can satisfy it. If the priest can give them the names of books that satisfy them, he fashions one more bond between himself and the boys. A priest who has a selection of such stories, and, using them as a fisherman uses bait, permits the boys to borrow them, calling for and returning them to *him* at the rectory, has an opportunity of keeping troublesome boys under his immediate influence. He does not have to turn the rectory into a distributing library. His purpose is not to circulate books generally, but to use his books as a means of bringing this or that boy around to the rectory now and then. He can put into the boy's hands books that will convey a lesson which that boy may need, and subtly apply that lesson as they talk over the story. Of course, the priest who wants to help boys this way must know the book by having read it himself. Boys in our public schools do not read Catholic writers. They have no means of knowing who they are. The priest can help them here. Boys like books by Fathers Finn, Scott, Boyton, Spalding, Holland, Copus, by McDonald, Heyliger, Altsheler, Packard; they like Terhune's dog stories and others similar to them, Tarkington's *Penrod* stories and his *Seventeen,* Kane's *For Greater Things,* Fink's *Paul, Hero and Saint,* the *Life of Father Chapman,* and countless other such. Books like these all give the boy something to think about and the priest something to talk to him about. In just so simple a way contacts otherwise most difficult are naturally established and maintained.

Even boys from careless homes take a personal interest in *religion,* when they realize that Christ's ambassador to them takes a personal interest in *them.* To such lads, deprived of the counsel, precept and example of good Catholic parents, religion remains a great mystery; they are left morally to shift for themselves; with little or no knowledge of the catechism, they cannot appreciate the motives that govern the lives and religious observances of the better boys around them. If their lot is cast with a group of average Catholic boys, they may, for a time, conform externally to the moral standards of their fellows; but when the first strong temptation comes into their lives, they are at the parting of the ways, and, having no personal religious convictions to steady them, they too easily take their first step on the downward path. The rest is the old, old story. Their initiation into evil soon lessens the attraction of good company, and they find new friends whose moral standards better match their own. "Amicitia aut pares invenit aut facit."

Through Christ-like friendship for such boys, a priest can gradually make them realize that, despite their parents' apathy in matters of the soul, each boy has a personal responsibility to shape his own life in accordance with God's design, and that each boy has the personal assistance of our Lord Himself in his effort to live a clean, manly life. Their sacerdotal friend will miss them at the Communion rail, and, meeting them on the street, will kindly inquire the reason for their absence and encourage them to be personally loyal to Christ. From their informal contact with the priest, they will come to realize the greater happiness of goodness and strive to be what the priest, their friend, expects them to be. Without such a priestly friend, boys whose homes fail them spiritually are to be pitied. There should be room in a priestly heart for every boy in the parish.

Only the personal influence of the priest in the lives of our boys will prevent the condition that C. Kegan Paul laments in his *Memories* of Eton School life. "There are lads," he writes, "who, by the grace of God, have in them a natural and ingrained purity of soul, and a revolt from every wrong word and deed, an instinct against evil, which preserves them in ignorant innocence through the perils of boyhood, but as a rule an average English lad is neither ignorant nor innocent. When he ceases to say his nightly prayer at his mother's knee, there is no one to force on him the connexion between religion and morals; no one, except from the distant pulpit, ever speaks to him of his soul; no one deals with him individually, or helps him in his special trials. A father is as a rule shy of his son; tutors are apt to treat all transgressions as school offenses, and are unwilling to see what is not forced on them, so that the boy's soul shifts for itself, and for the most part fares badly. I can truly say that for the five years I was at Eton, between the ages of thirteen and eighteen, no one ever said one word to me about my own religious life, save always my mother; but she could know nothing of a boy's dangers, and was as one that fought the air." Do not these lines apply to-day to the average American lad, between the ages of thirteen and eighteen, unless he has the personal acquaintance and sincere interest of a sympathetic, understanding, Christ-like priest?

A priest who uses this "highway and byway method" of making contact for Christ with the boys on the street, and of keeping their friendship by continued kindly interest is merely following the example of the Good Shepherd. It is the antithesis of the method adopted by a certain minister in a Western mining district, who, failing to fill his church by repeated street harangues, at last gave up, opened a store, and hung a sign in his window: "Bring in your souls and I'll save them."

RAYMOND J. O'BRIEN.

Quigley Preparatory Seminary,
Chicago, Illinois.

Whatever of merit there is in this article, priests who were privileged to be Father Havey's students in the Sulpician Seminaries will recognize as coming from him, the flame of whose devotion in the cause of our boys has been burning so long and so steadily before the Lord, and will unite with the author in wishing him "Ad multos annos!"

ORGANIZED MISSIONS—BY WHOM INTRODUCED INTO THE UNITED STATES?

IN the issue of *America,* 15 February, 1930, p. 462, there is a review of the book —*Arnold Damen, S.J.,* by the Rev. Joseph Conroy, S.J. The reviewer remarks: "In view of the recent Encyclical of the Pope, the volume has a special timeliness, for Father Damen was the *first priest* in the United States to give *organized missions* as we understand them to-day." (Italics ours).

True, the recent Encyclical of our Holy Father the Pope has stimulated and encouraged interest in Spiritual Exercises or Retreats. It has likewise, though not primarily, given an added impulse to public missions as we have them to-day. And since such missions are now conducted throughout the length and breadth of the country, the question may come up, as a matter of historical inquiry — Who introduced missions into the United States, in the sense in which we understand missions to-day?

To go back to the days of the Franciscans, who came over with Columbus and the early discoverers of the Continent, or of the Augustinians, Dominicans and Jesuits, who with the Franciscans labored as missionaries in the New World, would take us too far afield. To seek the originator of missions, however, "as we understand them to-day", would bring us back only to the last century, when Catholic life had become more settled and organized, and when more minute chronicles began to be kept.

Therefore, when reading the above statement about Father Damen — that he "was the first priest in the United States to give organized missions as we understand them to-day" — we stopped a moment to give room to a doubt. For we recalled a similar statement, bearing a similar meaning — "missions in the true sense of the word" — but giving credit for their introduction to the Redemptorist Fathers. Looking up the reference — *History of Religious Orders,* by the Rev. (afterwards Bishop) Charles Warren Currier,[1] we found at page 479 the following passage: "We hesitate not to say, that the impulse given to missions in this country is due to the Redemptorists, and principally to Father Bernard, assisted by a small band of missionaries, prominent among whom were the young American priests, Hecker, Walworth and Baker. Until then, missions in the proper sense, had been few and scattered. But Father Bernard and his companions set the example, which was soon followed by other religious."

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[1] New York, Murphy & McCarthy, 1895.

In the same book, at page 678 we find also this: "It is true, occasional missions had been given; for instance by the Fathers in Michigan, where the saintly Father Francis Poilvache (C.SS.R.) had too soon consumed himself in the service of his neighbor. But this missionary activity had been limited. It was Father Bernard who was to give impulse to it. Missions were hardly known in the United States, and it is to the Redemptorist Congregation that the credit of having introduced them is due. The Jesuits and others had conducted spiritual exercises, but missions *in the true sense of the word* were introduced by the Redemptorists, as we read in the Memoirs of Father Baker." (Italics ours).

Concerning the first mission of Father Bernard and his companions, opened on Passion Sunday, 6 April, 1851, we read in the *Life Sketches of Father Walworth,* by Ellen H. Walworth:[2] "This mission, preached in English at old St. Joseph's in lower Sixth Avenue . . . was indeed a notable event in the religious life, both of New York City and of the United States. It was a great pioneer event. To be sure, the Jesuit Fathers had already preached retreats here and there in the language of the country, but missions were not the same thing. These were devised and carried on not only to gather in the Catholic masses of all classes, and lift them to a higher spiritual plane, but especially were they intended to reach down 'to the most abandoned souls'. . . . There were carefully planned announcements and well concerted measures for stirring human souls to their depths, that had come of long experience in the parishes of Europe. They had been tried not only in cities, but out among the lonely tillers of the soil and uncouth mountaineers. The course of 'Exercises' first planned by St. Ignatius Loyola to render more spiritual the thinking minds of his day was adopted by these fervent disciples of St. Alphonsus Liguori in a practical, masterful way to many different needs."

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[2] Albany, J. B. Lyon Co., 1907, p. 120.

And Father Elliott in *The Life of Father Hecker*[3] at page 241 says: "In 1851 the American Redemptorists had before them a missionary field almost untouched. Public Retreats had been given from time to time in the United States by Jesuits and others, but the mission opened at St. Joseph's Church, New York City, on Passion Sunday, 1851, was the first mission of a regular series carried on systematically by a body of men especially devoted to the vocation. The merit of inaugurating them is chiefly due to Father Bernard." One of our present-day Redemptorist missionaries testified to the writer that he heard Father Elliott in a public address designate Father Bernard as "the father of American Missions", and that Father Elliott reiterated the statement before the classes of students at the Apostolic Mission House in Washington.

The great founder and editor of the New York *Freeman's Journal,* McMaster, writing in 1871, says "It has been a special Providence of God in the last twenty years, to have raised up bands of Missionaries, to afford special facilities for Catholics to hear the Gospel preached, and go to the Sacraments of salvation. This work was *inaugurated* by the children of that great Saint and Doctor of the Church of this age, St. Alphonsus. The Redemptorists began it, but the good work has also been taken up by devoted bands of Jesuits, Passionists, Dominicans, etc. etc."[4]

Of course, it would clear the question of all doubt if we knew exactly what is meant by "organized missions as we understand them to-day." As it is, it seemed to us that Father Elliott's definition, with Ella Walworth's explanation, would give the answer: The language — English; and — "a regular series (of missions) carried on systematically by a body of men especially devoted to the vocation". Or, to quote the biographer of Father Bernard: "For twenty years the sons of St. Alphonsus had watered with their sweat the soil of the New World; it was now time to cultivate it *with order* and to sow an abundant harvest. The work of evangelization must be accomplished by an *uninterrupted succession* of evangelical labors."[5] In this sense we interpreted the above statement concerning Father Damen, and the quotations from four different sources gave reason for the doubt as to the correctness of the statement.

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[3] New York, 1894.

[4] *Freeman's Journal,* 14 Oct., 1871, Art. "Missions Among Catholics".

[5] *Life of Father Bernard,* by P. Claessens, N. Y. Cath. Publication Soc., 1875: p. 127.

Father Bernard — "every inch a missionary . . . powerful in word and work", as Currier says,[6] had been the soul of the missions in Belgium and in his native country, Holland. He had made his studies in the Gregorian College at Rome, having as classmate the illustrious Leo XIII. He was ordained in Rome, 17 March, 1832, received his D.D. in the *Collegio Romano* in April 1832, and pronounced his vows in the Congregation of the Most Holy Redeemer 17 October, 1833. On his second visit to America in 1849, "according to the wishes of Bishop Lefèvre (of Detroit) he undertook his first mission in the United States. He preached for nine days in succession, three and often four times every day".[7] Returning to Europe in 1850 he was promoted to the rank of Provincial (of the new American Province) and in this capacity crossed the Atlantic for a third time.[8]

It was now that he trained the young American converts in the special vocation of the Redemptorists, that is, in giving missions according to the tried and true system of St. Alphonsus. The first of the "organized missions, as we understand them to-day", was given in old St. Joseph's, New York, 6 April, 1851. It was, as the chronicler says, "indeed an entirely new spectacle. The church proper, the aisles and sanctuary were filled with people as far as the altar, and the overflow filled the priests' house, and listened from the open windows. 5600 adults and 400 children received the sacraments and for 60 adults it was their first Holy Communion. Several non-Catholics applied for instruction," — but, as was their custom, the missionaries turned them over to the pastor, as it was their experience that it took more than the intensive instruction given during the mission, which was necessarily limited, to keep up their fervor and enthusiasm and bring enduring fruit.

During the same year eight more organized missions were given in English, in Loretto, Pa., Hollidaysburg, Pa., Johnstown, Pa., New York (St. Peter's), New York (Cathedral), Erie, Pa. (St. Patrick's), Conewago, Pa., and Youngstown, O., with a total of 23,000 confessions. In St. Peter's, New York, 4,000 and in the Cathedral there, 7,000 confessions were heard.

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[6] Op. cit., p. 678.

[7] *Life*, p. 119.

[8] *Life*, p. 123.

"From 1851 to 1858 the American Redemptorist Fathers, divided into several bands, conducted no less than 86 organized missions in 22 dioceses,—New York, Pittsburg, Erie, Albany, Detroit, Philadelphia, Cincinnati, Wheeling, Baltimore, St. Louis, Richmond, Cleveland, Brooklyn, Buffalo, New Orleans, Newark, Mobile, Covington, Boston, Savannah, Charleston and Burlington,—with immeasurable fruit to souls."[9]

And though in April of 1858 the young American priests, Fathers Hecker, Walworth and Baker, together with Fathers Hewit and Deshon, formed the community of the Paulists, and specialized in mission work along certain lines (but, as they always insisted, "in the spirit of St. Alphonsus"), "the work of the missions" according to the official chronicler of the Redemptorists, "has been continued with great success and without interruption, and even in ever increasing proportions." Indeed, "from April 1858 to the end of that year alone, 21 more missions (in English) were given, in which the number of Confessions amounted to 20,846, an average of almost 1,000 for each mission.[10]

Fr. Damen, the Jesuit, was ordained in 1844, and at once made assistant at St. Francis Xavier's Church, St. Louis, and pastor of the same Church in 1847. He came to Chicago in 1857, after having given a mission there in the Cathedral, assisted by three Fathers, in the summer of 1856. "From the very beginning of his building in Chicago (1857) he went out to give missions, at first only at intervals."[11] But these missions he gave singlehanded, and only in 1861 "the turning point in the missions came with the appointment of Father Cornelius Smarius as teammate to Father Damen. For ten years, the decade from 1861-1870, Damen and Smarius were the two names on everybody's lips, as the most successful missionaries that had yet appeared in the United States." But, even then "sometimes together, and sometimes separately, they went through the East and Middle West."[12]

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[9] *Annales Prov. Americanae C.SS.R.*, Vol. 3, Part 2, p. 20.

[10] *Annales*, Vol. 3, Part 2, pp. 369, 384, 420.

[11] *Life*, p. 193.

[12] *Life*, p. 213.

Therefore when we read in the life of Father Damen, (Letter of 25 June, 1868, p. 172): "To tell the truth, it is I who began the missions or Spiritual Exercises. Eleven years ago (1857) the Fathers rarely gave the Exercises or a mission", we are inclined to think that Damen, writing to his General, meant by "the Fathers", the Fathers *of the Society*. Or, if he included all priests, he may, owing to the difficulty of communication in those days, have been unaware that work of this kind had been done before him. But, even apart from interpretations, when his biographer makes the statement, and the reviewer repeats it, that "Father Damen was the *first priest* in the United States to give missions as we commonly understand organized missions nowadays" (p. 196), it seems to be drawing a conclusion not warranted by the premises, nor by the fact of priority of time between 1851, — the first of Bernard's organized missions — and 1856, the first of Father Damen's.

Meanwhile we must not forget that another Jesuit had been in the field — Father Francis X. Weninger, and at an early date. He came to this country in 1848, and gave his first mission in the United States in Fort Atkinson, Iowa, the same year.[13] And though his first missions were given in German, yet "with equal success Father Weninger taught the word of God for thirty years in both German and English."[14] The *Catholic Encyclopedia,* Vol. XV, p. 587, says: "During forty (?) years he visited almost every State of the Union preaching to vast multitudes in English, French or German, as best suited the nationality of his hearers."

In describing the development of the mission field, the biographer of Father Damen rightly says: "The Redemptorist Fathers were early in this field and did excellent pioneering" (p. 197). Thanks to the indefatigable labor and painstaking research of the Rev. Joseph Wuest, C.SS.R., we have a detailed history of Redemptorist activities in this country, both missionary and parochial, from the very first year the Fathers landed in America, in 1832. The period alone from 1832 to 1859 takes up three 12mo volumes and a Supplement; in all,

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[13] *Kirchen Zeitung,* N. Y., 12 Jan., 1854, in Redemptorist Archives, Esopus, N. Y.

[14] *Life of Father DeSmet, S.J.,* by E. Laveille, S.J., transl. by Marian Lindsay, Kenedy, N. Y., 1915, p. 256.

2386 pages. From this source we gather the following items —The first three Redemptorists came to this country, 20 June, 1832, five years before the arrival of Father Damen. Owing to prevailing conditions, they were not able immediately to establish a foundation where they could live in community. Hence they scattered, and at once began their missionary activity. That this impossibility of establishing a foundation was really a blessing in disguise for their future missionary career is clearly indicated by Currier.[15] We have a record of missions given in several places in the diocese of Detroit in 1832, by Father Haetscher, notably in Tiffin, Ohio, and a formal two-weeks mission by Father Tschenhens in Norwalk, Ohio, in 1833. Of the latter the chronicler writes: "Such was his zeal, that many in writing to relatives in Europe asserted that only here in America, after hearing such apostolic sermons, did they begin to think seriously of their salvation."

In 1843 the Rev. Louis Gilet, C.SS.R., who in 1845 became the Founder of the Sisters of the Immaculate Heart of Mary, known as the "Blue Sisters", and gave them the Redemptorist rule,[16] conducted a mission in St. Vincent's Church, New York. Thence he went to Michigan, on the invitation of his friend, the Right Rev. Peter Paul Lefèvre, Coadjutor of Detroit, to give a course of missions in the diocese. Together with the Rev. Francis Poilvache, C.SS.R. (mentioned above by Father Currier), he conducted in 1843 missions in Grosse Point, Saginaw and Detroit. To the last named "the people came from a distance of 30 to 40 miles", an eloquent example of fervor, considering primitive roads and the pioneer mode of travel of those days. Missions were also given in L'Anse Creuse, Huron River, Mount Clement, La Baie, and finally in Monroe in 1844. All these missions were given in French. Special mention is made of their salutary effects upon the people.

Thenceforth the mission work continued, so that the chronicler reports 30 missions or renewals before 1849 and 95 in the next five years, a total of 125. These missions were conducted variously in German, English, or French. Considering the scarcity of priests and other limitations, these pioneers surely did excellent work.[17]

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[15] Op. cit., p. 675.

[16] Currier, op. cit., p. 537.

[17] *Annales Prov. Americanae C.SS.R.*, Vols. I & II, 1832-1854, passim.

"And certainly," as Currier says,[18] "during those years of wanderings, their labors were not fruitless, and whether we find them laboring among the Germans of Ohio and New York, the French of Wisconsin, the Indians of Northern Michigan, or the cholera-stricken patients of Detroit, we behold them laboring according to the spirit of their vocation for the most abandoned souls. They were sowing the seed of which others were to reap the harvest."

The Lazarists, or Congregation of St. Vincent de Paul, a missionary order similar to the Congregation of the Most Holy Redeemer (Redemptorists), were introduced into this country about 1817, and established their first house at the Barrens, in Missouri. They also no doubt very soon unfolded their missionary activities. The work of the Lazarists was indeed so similar to the end and object of the Redemptorists, that the saintly Founder of the latter, St. Alphonsus Liguori, prescribed in the Rule for his spiritual sons, among other things, not to give the spiritual exercises to ecclesiastics or seculars in their houses, if the Lazarists had already been established in the same place.

The Passionists came to this country in 1852. Landing in Philadelphia, they received a hearty welcome from the Venerable Bishop Neumann, C.SS.R., himself a veteran missionary in America. They proceeded to Pittsburgh and at the end of the same year established their first community there. The missionary work of the Passionists began soon after their arrival. "From April 1856, (therefore before the summer of 1856, when Father Damen gave his first organized mission) until September 1860, seventy-five retreats and missions were given; the missions being in the dioceses of Pittsburgh, Erie, Cleveland, Alton, St. Louis, Buffalo, Brooklyn, Hartford and Boston."[19]

We have no detailed chronicles of other Orders at hand. Some no doubt are kept in archives, or printed for private circulation only.

Hence the question of who was the first to give organized missions as we understand them to-day, is still an open one. Perhaps by delving into dark and dusty archives, hitherto unpublished or unknown, some one may be able to bring to light more information on the subject. Meanwhile we believe that, from the data here offered we may hesitate to subscribe both to the unqualified assertion of the zealous Dutch Jesuit who wrote in 1868 claiming the honor for himself, and to the conclusion which seems to be drawn from the letter by his biographer, and endorsed by the reviewer, that Fr. Damen "was the first priest in the United States to give organized missions as we understand them to-day."

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[18] Op. cit., p. 676.

[19] *The Passionists,* by the Rev. Felix Ward, C. P., Benzigers, 1923, p. 145.

JOHN M. BEIERSCHMIDT, C.SS.R.

Baltimore, Maryland.

THE ORIGIN AND EARLY HISTORY OF RELIGION.

It is dogmatically defined that the existence of God can be known certainly by unaided human reason. Investigation of facts in the origin and history of religion cannot fail then to be of supreme interest to us. Many false modern theories of the origin of religion are based on such investigation. From the standpoint of Apologetics, theories and interpretations of facts in the history of religion come within the range of solicitude of the Church. It is on this account that we publish a study of the Origin and History of Religion by the Rev. Dr. John M. Cooper, Professor of Anthropology in the Catholic University. It appeared in the last issue of Primitive Man, the Quarterly Bulletin of the Catholic Anthropological Conference, (Vol. III, No. 1). It may be well to note that Catholic missionaries throughout the world have done and are doing first-rate research work in this field.

THE EDITOR.

A. DEFINITIONS AND DIVISIONS.

RELIGION and magic have been defined in many different ways, and much ink has been spilt over the definitions. The long controversies over these definitions have to no small extent been wars about words. In the present paper we shall waive the lexicographical issue and shall use the two terms, merely for the sake of convenience, to denote two great related but contrasting swarms of facts.

Men may and do take two major attitudes toward the supernatural world: the attitude of persuasion, petition, or propitiation, and the attitude of coercion, constraint, or compulsion. In many rites and observances it is not possible for us to make out plainly which of the two attitudes is present or dominant. In others, the two attitudes coexist side by side, or blend one into the other. In still others, one or other of the two attitudes is clearly the sole or dominant one.

In the present paper we shall use the term religion to denote those activities that are characterized by a persuasive or propitiatory attitude toward the supernatural world, and the term magic to denote those activities that are characterized by a coercive or compulsive attitude toward the supernatural world. Again, for clearness' sake only and for want of a better word, we shall use the term superhumanism to embrace both religious and magical activities.

In the senses here adopted, both religion and magic contain three elements — an intellectual one, an emotional one, and a volitional one. On their intellectual side, both imply or include a faith or belief, a philosophy or science. This philosophy or science may be very vague and crude and inconsistent, or may be very clear-cut and refined and logical, but in all cases there exists some theory of proximate or ultimate causes or processes. On their emotional side, religion and magic share in common a certain awe or reverence or fear or affection toward the beings or forces with which they deal, an emotional stirring or "thrill" that is absent from purely natural and secular activities. On their volitional side, both religion and magic include a practical or conative attitude toward supernatural beings or forces, or both, but this attitude differs as noted above, that of religion being persuasive, that of magic being compulsive. This analysis perhaps over-simplifies the complex phenomena of religion and magic, but, so far as it goes, it remains true to the facts we are describing.

Religion and magic as here defined are not identical with philosophy or science. They have in common with philosophy and science a theory of ultimate and proximate causes and processes, but they have something over and above what a philosophy or science has. A clear-cut belief even in a Supreme Being who is the maker of all things, the benevolent ruler of the universe, and the moral lawgiver, falls short of being a religion and remains a sterile philosophy unless there be present emotional and volitional attitudes toward this Supreme Being on the part of the believer. An undoubting conviction that the north wind is a spirit or is controlled by one, or building a snow man to bring cold weather, falls short of being religion or magic and remains a bit of erroneous theoretic or applied science, unless similar emotional and volitional attitudes accompany the belief or act. It is hardly necessary to add that magic, in the sense we are using it, is something quite different from sleight-of-hand, although tricks of legerdemain are very commonly part of the stock in trade of professional or amateur witch doctors and shamans.

So much for definitions and distinctions. A few words must now be appended upon the various subdivisions of religion and magic.

Religious activities may be divided in many ways. For our present purpose they are probably best classified in accordance with the various classes of supernatural beings who are supplicated or propitiated. These beings may be divided into four major classes: Ghosts, or beings who once lived on earth as human beings; spirits, or lesser beings who were never men; gods, that is, ghosts or spirits who enjoy a certain marked eminence among their supernatural fellows; the Supreme Being, God, who stands alone and supreme, or a near-Supreme Being, who easily ranks first and foremost in the supernatural world.

In accordance with this fourfold classification of supernatural beings, we have four great types of religion: Manism, or the worship of ghosts or ancestors; animism, or the worship of spirits; polytheism, or the worship of gods; monotheism, or the worship of the Supreme Being.

Monotheism in its strict sense is the worship of a Supreme Being conceived of as the sole creator and supreme master of the universe. It excludes and is "intolerant" of belief in and worship of beings or forces thought to be more or less independent in origin or power of the Supreme Being. In ethical monotheism, the Supreme Being is also the author and upholder of the moral law. Among many peoples, primitive and civilized, the Supreme Being is conceived of rather as a quasi-

Supreme Being or a near-Supreme Being, one who is in a general way the maker of the universe but not necessarily of all beings or things in it; worship of him is not exclusive, but is instead both in theory and in practice quite "tolerant" of magical, manistic and animistic rites and observances; his relation to the moral law, either as author or upholder, is often so slight as to be practically non-operative or non-existent. To these various modifications and attenuations of strict monotheism or ethical monotheism we shall in the present paper give the name of theism.

Some students of culture origins would perhaps take exception to some of the above uses of terms. We are, however, here using these words merely for the sake of clearness and convenience, to give to certain significant groups of facts a local habitation and a name. The facts are the important things. The words we use are of secondary moment, except to the lexicographer, and even he allows us certain liberties where, as in the present case, literary and technical usage is not rigidly crystallized.

The word "spirit," as employed above, should not be interpreted too literally. Most "spirits," and, for that matter, most ghosts, gods, and Supreme or near-Supreme Beings, are not conceived of as being purely spiritual and incorporeal. Most of them are supposed to have some kind of a body or corporeal part. This body may be gross and ponderable and palpable, like our own bodies, or it may be tenuous and light and wraith-like, but more commonly "spirits" are not utterly incorporeal.

Magical activities are variously divided — into imitative and contagious, positive and negative, public and private, "black" and "white," and so forth. Into these divisions it is not necessary for us to enter in detail. We shall here deal with magical practices as a whole.

Some word of explanation may, however, be in order regarding the concept of *mana* that has bulked so large since the beginning of the present century in discussions on the origin and early history of religion. The word itself, like the first important description of the concept, comes to us from Melanesia. The general concept it embodies is, however, found in many other parts of the world. The concept differs considerably in details from people to people, and is in many respects vague, elusive, and nebulous, not to say contradictory and inconsistent. But, if we pare off these nebulosities, inconsistencies and local differences, the core idea in *mana* and kindred conceptions seems to be that of a more or less impersonal mystic energy, a sort of preternatural immaterial dynamic power that attaches to things or can be appropriated by beings, and that produces effects beyond the ordinary limits of natural processes and of human powers. The *mana* concept in its varying local forms looks very much like a rude, inchoate and none too clear or consistent attempt on the part of primitive metaphysicians and scientists to work out a rational explanation of how magic really produces its preternatural effects. The concept is very widespread, but we have no evidence that it is or ever was universally held. In the present paper we shall take the liberty of dealing no further with it, but shall confine our attention to magic as such.

The division we have adopted of the bewildering complicated and shifting phenomena of superhumanism may be put schematically as follows:

- Superhumanism
  - Religion
    - Manism
    - Animism
    - Polytheism
    - Monotheism (Theism)
  - Magic

And now, having defined and divided these major types of superhumanism, we may proceed to outline in a general way their respective distributions over the world.

B. THE FACTS: DISTRIBUTION.

From the abundant factual evidence at hand, we can say with all confidence that superhumanism is an absolutely universal phenomenon. Every tribe or people that has ever been discovered has some form of it.

We can with practically equal confidence go farther and say that both religion and magic are of universal distribution. Often it is difficult to determine whether in a given rite or series of rites the magical or the religious attitude is the sole or dominant one. A clear case, however, of a tribe lacking all traces of magic has still to be found. And the same may be said of religion.

Sometimes, for instance, the Australians are cited as religionless magicians. It is seemingly true that over most of Australia the magical rather than the religious attitude is the dominant one. But the former is far from being the sole and exclusive one. We shall, for want of space, give just one illustration of religion proper in Australia—from the Euahlayi tribe, of New South Wales. The Euahlayi believe in a Supreme Being, Byamee. " Prayers for the souls of the dead used to be addressed to Byamee at funerals. . . . Byamee is supposed to listen to the cry of an orphan for rain. . . . At some initiatory rites the oldest medicine man, or Wirreenun, present addresses a prayer to Byamee, asking him to give them long life, as they have kept his law."[1] Even among the Arunta of Central Australia, Spencer and Gillen, who with Strehlow are our chief authorities for this central area, while assuring us that the performance of the elaborate Intichiuma ceremonies "is not associated in the native mind with the idea of appealing to the assistance of any supernatural being," have nevertheless given us numerous details of both positive and negative propitiatory practices toward both departed souls and ancestral spirits believed in and feared or cherished by the natives.[2]

Animism and manism are universal or nearly universal, although differing widely in relative importance from region to region. Manism is, for instance, of major, though not exclusive, importance in aboriginal central African religion. It is found, in traces at least, over all or most of the American continent but, on the whole, animism seems to have struck much deeper root than has manism in American Indian religious practices. Polytheism is often with difficulty distinguishable from manism and animism, there being no sharp line dividing it from these latter. It is very common, covering most of the world, but is apparently not universal.

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[1] Parker, *The Euahlayi Tribe,* 8, cf. 79-80.

[2] *Native Tribes of Central Australia,* 170, 498, 510, 516, 521; cf. also Strehlow, *Die Aranda- und Loritja Staemme,* III, i, 8-9.

Belief in a Supreme or near-Supreme Being — who may be anything from a strictly monotheistic creator, benevolent ruler, and moral lawgiver, to a very shadowy, distinct, non-resident deity, little if at all concerned with human affairs — is very widespread. It is found among two-thirds to three-quarters or perhaps even more of the uncivilized peoples of the world. It is not, however, universal. At least, a considerable number of tribes and peoples who have been long and sympathetically studied by thoroughly equipped missionaries and ethnologists are definitely reported as lacking any notion of a Supreme or even near-Supreme Being. Negatives are notoriously unreliable in this particular field of supreme-being beliefs, but it is highly improbable that so many of our best and most sympathetic observers should be utterly mistaken.

The Supreme Being is commonly, but not always, regarded as the creator or fashioner of the world and of men. He is often, but by no means always, looked upon as the author and upholder of the moral law. Not infrequently, in fact, the Supreme Being, while conceived of as the maker of the world and the benevolent ruler of all things, is thought to be interested chiefly in men's ritual observances toward him, and only mildly or not at all in their social and moral obligations toward one another. In practically all cases, however, the Supreme Being is regarded as in the main benevolently inclined toward men or at least as not malevolently inclined. Very commonly, indeed, he is looked upon as so benevolently inclined that prayer or other worship is considered quite superfluous or else he is appealed to only in the gravest and rarest emergencies. In many cases, where there exists a fairly clear concept of a Supreme Being, no cult to speak of is paid him, except the tenuous negative cult of not showing him irreverence in word or deed. In many of these cases, he is thought to have no very active interest in mankind — and mankind reciprocates. In such instances, belief in the Supreme Being remains almost entirely within the field of the philosophical and speculative, with only an infinitesimal dash of the religious proper.

On the other hand, among a great many uncivilized tribes and peoples, worship, supplication, and propitiation of a very clearly conceived Supreme or near-Supreme Being holds the premier place in the religious consciousness and rites of these tribes and peoples, or at any rate stands out quite prominently in their religious life. Rarely, or never, however, do we find a pure and exclusive ethical monotheism, a monotheism that zealously and jealously bars out and frowns upon the practice of magic and the worship, supplication and propitiation of ghosts and animistic spirits. In practically every instance, alongside of theism flourishes vigorously and undisturbed some species of manism, animism, or magic, or, as more commonly, of all three.

A pretty fair summary of the case would be this: An exclusive and "intolerant" ethical monotheism is rarely if ever found among uncivilized peoples, but a form of theism or Supreme-Being worship approaching in greater or lesser measure to such monotheism is found very commonly among uncivilized peoples, among at least one-half of them, and perhaps among two-thirds or even more of them.

Before bringing to a close this very condensed and, it is to be feared, very dry and dreary outline of the distribution of magical and religious practices, something must be added upon what may be called their differential distribution.

The uncivilized peoples of the world are far from being homogeneous in the matter either of culture pattern or of level of culture attainment. There is almost as great a difference in level of material culture between, for instance, the hunting nomad Cree of northern Canada and the sedentary agricultural Pueblo of our American Southwest, as there is between pre-Columbian Mexico, Yucatan, or Peru, and contemporary New York. The great bulk of uncivilized peoples possess a fairly advanced and complex material culture. They are capable and intelligent gardeners or herders, or have quite elaborate techniques for hunting and fishing. They are more commonly sedentary or partly so, especially the farming tribes, and live in villages that sometimes contain thousands of souls. Their huts are often very substantially and ingeniously built. Skill in pottery, weaving, metalwork and a score of other practical arts is commonly present, and often skill of a high order. It is in this condition that the great majority of uncivilized peoples live, from Senegal to the South Seas in the Eastern hemisphere and from the Canadian border and Alaska to Chile and Patagonia in the Western.

Scattered, however, here and there over the habitable globe, isolated from the currents of wider intercourse, hidden away in remote jungles and deserts and mountain fastnesses or clinging to the tips of archipelagos and continental land masses, are found a small minority of extremely simple and backward tribes. They are often spoken of as the marginal peoples, on account of both their cultural and their geographical position. They are also referred to sometimes as the lower nomads, though not all of them are nomadic — nomads, to distinguish them from the sedentary village peoples; lower, to distinguish them from the semi-nomadic herding peoples and from the more advanced " higher hunters ".

A list of these marginal peoples would include: The three Fuegian tribes — Yahgan, Alacaluf, and Ona — of extreme South America, and some of the eastern Brazilian tribes; many of the negroid pygmies of central Africa, the Andaman Islands, the Malay Peninsula, the Philippines, and perhaps of New Guinea; the negroid Bushmen of South Africa; the caucasoid or australoid Vedd of Ceylon, Sakai of the Malay Peninsula, and Toala of Celebes; the aborigines of Australia and Tasmania. To this list many students would be inclined to add: The far northern Athapascan and Algonkian tribes of Canada, and some of the Californian and neighboring tribes; the sixteenth-century Tehuelche of Patagonia; the Jakun of the Malay Peninsula, the Kubu of Sumatra, and the Punan of Borneo; and a few other scattered groups.

In discussions as to who are the most primitive peoples in the world, one frequently comes across the statement that the extinct Tasmanians were the most primitive, with the Australian blacks running as close seconds. That the Tasmanians represented on extremely low and simple culture appears beyond question. That however they represented a culture level lower than that of many an other of the tribes in the foregoing list is very doubtful indeed. As for the Australians, we are suspecting more and more that they are not nearly as primitive in many respects as they used to be thought. Evidence would appear to be accumulating that many things in Australian culture, particularly in central Australian culture, are later and more advanced accretions from without the continent or developments from within it. Much is still *sub judice,* but at any rate the day is long past when the Australians could naively be singled out as *the* most primitive people of the world. And, it may be added, any theory of religious or social origins built today upon this hard-worked and much overworked premise is foredoomed to an early demise and to a memory unwept, unhonored and unsung.

In the following pages we shall use the expression "marginal peoples" to denote the scattered lower nomad tribes of whom we have been speaking, and the expression "intramarginal peoples" to denote the more advanced gardening, herding and higher hunting tribes that make up the great bulk, probably ninety-five to ninety-eight per cent, of the uncivilized population of the world. Both great groups, in a general way, are "marginal" geographically to the more important central or focal civilized areas of the world, the intramarginal peoples usually flanking immediately the civilized ones, the more remote marginal peoples usually flanking in turn the intramarginal ones. The two terms, marginal an intramarginal, as here used, correspond broadly to the older terms, savage and barbarian, respectively. We are avoiding these latter terms because they are apt to be a little misleading unless understood in their more or less technical ethnological sense.

The five chief components of superhumanism — magic on the one hand, and religion, with its four major types, manism, animism, polytheism, and theism, on the other — are widely spread among both the marginal and intramarginal peoples, but not in the same proportions. Important quantitative differences prevail, particularly as regards magic, manism and animism.

We seemingly nowhere find among either the marginal or the intramarginal peoples exclusive ethical monotheism, an ethical monotheism that rigidly bars and is intolerant of all magic, manism, and animism. The nearest approach to pure ethical monotheism among the marginal tribes is apparently the theism recently found by Fathers Gusinde and Koppers among the Fuegians.

How widespread belief in and worship of a Supreme Being or near-Supreme Being is among the marginal peoples cannot be stated with statistical accuracy. Many of them, for example, the extinct Tasmanians, the marginal Brazilian tribes, many or most of the pygmy Negrito bands of Africa, the Philippines, and New Guinea, have never been adequately investigated. In not a few of the other cases, the evidence is far from being as clear and full as would be desired, or as unexceptionable as ethnological technique demands. Nevertheless it seems safe to say that among a good majority, although not all, of the marginal peoples who have been studied, a theism approaching here closely and there remotely to monotheism has been discovered.

As to whether theism is more widely spread among the marginal or among the intramarginal peoples, it is not easy to determine. Comparison has to be made between two vast, tangled masses of very complicated and often very questionable evidence. Probably, however, all things considered, and allowing for the rapidity with which the evidence for theism among the marginal tribes has accumulated in the last decade, the generalization may be tentatively ventured that there is a slightly or appreciably greater amount of theism proportionately among the marginal peoples, especially if we rule out those Australian groups who appear more akin culturally to the intramarginal peoples, than among the intramarginal peoples.

When we turn to the question of the comparative prevalence of magic, manism, and animism among the marginal and among the intramarginal peoples, the answer can be given much more definitely and confidently. Magic, manism, and animism are well nigh universal in both marginal and intramarginal culture. Or, to put it a little more exactly, one or other of the three is found thriving in every known tribe, marginal or intramarginal. But a significant generalization is emerging more and more clearly from our enormous storehouses of facts bearing on primitive superstitions. The generalization is this: Magic, manism, and animism are on the whole much more elaborately developed and much more preponderant and complex among the intramarginal peoples on the whole than among the marginal peoples taken *en masse*. What Dr. Paul Sarasin said many years ago of one of the marginal peoples, the Toala, that they are "unsophisticated in superstition," can with substantial truth be predicated as a rule of the other marginal peoples.

Ordinarily the marginal peoples are not without a certain dread of ghosts and animistic spirits, but no hordes of truculent ghosts and malignant demons hound them through life as they so commonly hound the intramarginal peoples. The rank jungle-like growth and teeming complexity of magical, manistic and animistic beliefs, practices and observances that are so characteristic of the average intramarginal people are wanting among the average marginal people. Among these latter there appears to prevail a relative simplicity in superstitions, just as there prevails a relative simplicity in most other departments of their culture.

Magic, it is true, runs wild over most of the Australian continent, but here again the question may legitimately be raised as to how far these features of Australian culture hark back to intramarginal influence from without the continent or to cultural advance within it. In all events, among most all the other marginal peoples, magic, while never completely absent, is as a rule but moderately developed, as compared with its astonishingly exuberant flowering among most of the intramarginal peoples.

Broadly speaking, the general rule appears to hold, that the lower one goes down in the scale of material culture the less does he find of the three elements of magic, manism, and animism, which constitute from ninety to ninety-nine per cent of the superhumanism of the intramarginal or more advanced uncivilized peoples of the world.

C. INTERPRETATION OF FACTS.

So far we have been concerned with defining and dividing the facts of superhumanism and with outlining the distribution of the facts over the uncivilized world. We have, in a word, been dealing with facts in two dimensions, as spread over space. Our further problem is that of reconstructing their distribution in time, the problem of deriving three dimensions from two. The problem is not easy. It is not, however, insoluble. It is in many respects similar to the one that confronts the geologist. A detailed account and justification for the technique used would carry us very far afield. We shall here have to content ourselves with a bare outline of methodology, leaving its further and more explicit treatment for some future issue.

In an occasional out-of-the-way marginal area within our own western civilization we may still find in use the ox-drawn wooden cart or the spinning wheel. Many a little rural center within our United States still clings tenaciously to most of the customs and ways of a generation ago, notwithstanding the advent of the auto, the movie, and the radio. Many an outlying village or countryside in the remoter marginal regions of Europe still preserves the essentials of life as it was lived three or five or more centuries ago. In a word, even within the strict geographical limits of our focal occidental culture, cultural changes come about at unequal pace. The marginal areas move more slowly than the intermediate or intramarginal ones, and the intramarginal belts move more slowly than the focal centers. We can learn much of the ways of our immediate ancestors by direct observation of the present-day culture traits of the marginal and intramarginal belts in our own occidental culture.

What is happening today within the range of direct vision in our occidental culture, has seemingly happened throughout history and prehistory on a world scale. Cultural change, call it progress or retrogression or whatever we please, is seemingly a perennial accompaniment of human history and prehistory. But the rate of change differs widely from period to period and from people to people. At present in the focal civilized areas of the world, and for that matter in most of the marginal and intramarginal areas, change is going on at an unprecedentedly rapid pace. We are so much a part of this extraordinarily shifting culture and are so inured to rapidity of change that we find it hard to realize that snail-speed rather than airplane-speed is characteristic of the rate of cultural change in most regions throughout most of man's history and prehistory. During most periods of the past, change has been relatively slow, nor has it been uniform. One people or group of peoples has gone forward, while another people or group of peoples in an adjacent region has held fast in larger part to the old ways. And ordinarily it is the marginal and intramarginal peoples and groups that remain stagnant, not absolutely stagnant of course but relatively so, while the focal peoples change.

We possess a vast mass of factual evidence, archeological, ethnological, geographical, historical and proto-historical, and linguistic, pointing unmistakably to the conclusion that with few exceptions the uncivilized peoples of today are not cultural "degenerates," in the sense of being descended from formerly civilized forbears, but instead are more or less stagnated "survivals" from earlier times. They have retained in greater or less measure the culture of an earlier period in human history or prehistory. Furthermore, and the point is of key importance in the reconstruction of prehistoric social and religious development, while the intramarginal peoples have retained in greater or lesser measure the culture of an earlier epoch in the history of the race, the marginal peoples have retained in greater or lesser measure the culture of a still earlier epoch.

Consequently, cultural conditions prevailing *today* among the *intramarginal* peoples may legitimately be appealed to as throwing light upon *the culture of prehistoric* man, and cultural conditions prevailing *today* among the *marginal* peoples may legitimately be appealed to as throwing light upon the *culture of still earlier prehistoric man.*

In connexion with these two key principles of reconstruction two important considerations should be emphasized. First, the principles have to be used with the utmost caution and reserve. Secondly, through their use we do indeed get a third dimension from two, a time perspective and chronology from actual distribution in space, but the time perspective and chronology are, unlike the time perspective and chronology of documented history, undated. We obtain succession rather than chronology properly speaking.

An illustration or two of the use of the principle may help to make the technical procedure more clear. Head hunting is consistently absent from the culture of the marginal peoples, except in one very limited locality in the Philippines where the custom has almost certainly been taken over by some of the marginal Negritos of northeast Luzon from their more advanced intramarginal neighbors. The practice is rather widespread among certain sections of the intramarginal peoples of the world. Human sacrifice is consistently absent from the culture of the marginal peoples, is of sporadic occurrence among the intramarginals, and appears to have reached its highest development among some of the focal peoples of archaic civilization. In the case both of head hunting and of human sacrifice we have pretty safe ground for concluding that neither of these cultural amenities belong to remotest prehistoric culture, but that both of them are of relatively late introduction into the stream of man's cultural prehistory.

On the other hand, the family institution and incest taboos are universally present and deeply imbedded in the culture of both the intramarginal and the marginal peoples. We have every reasonable ground then for concluding that these culture traits are not of recent introduction but go back to the earliest period of human prehistory to which we can attain. In like manner, if we find magic and religion, manism and theism widely or uniformly present among both the marginal and the intramarginal peoples, we have good reason to conclude that these culture elements go very far back into the remote prehistory of the race.

By interpreting the facts of contemporary cultural distribution in the light of the two principles enunciated above, we are able to reconstruct in part many of the broad lines of culture history at three chronologically successive levels, the historic, the recent prehistoric, and the remote prehistoric. While we can date with some approach to accuracy the beginnings of the historic level, we cannot date with any accuracy the beginnings of either the recent prehistoric or the remote prehistoric level. And even if we could date these latter beginnings, we should find that the exact dates at which the cultural ancestors of the present intramarginal peoples graduated from the marginal level differed widely, by centuries and millenia, from people to people. Furthermore, neither through the technique we are here proposing nor through any other objective technique in sight can anthropology reach back into and reconstruct absolute cultural beginnings or origins proper, at least so far as religious or magical origins are concerned.

The reconstruction of the triple temporal succession we have indicated is not all that we should desire. But it is something. It enables us to build up some secure foundations, and to tear down a good many cardboard theories. The time scale is undoubtedly a rough and crude one, but, for the prehistory of world culture on the whole, as contrasted with the prehistory of some particular traits or of some particular peoples and regions, it is about as detailed and accurate as we are justified in holding to in the present state of our evidence. Moreover, even in arriving at this crude reconstruction, we have to use our two principles of interpretation, as noted above, with extreme caution and scrupulous reserve.

Within the last quarter century, two or three elaborate attempts have been made to arrive at a much more detailed and accurate stratification of world culture. The most important of these is the Kulturkreis or Culture Cycle theory. It was first advanced in detail by two Berlin ethnologists, Graebner and Ankermann, in 1905. Since then a small minority of culture historians have adopted the theory, among them the very active and very capable group of Viennese ethnologists at whose head stands Father Wilhelm Schmidt. His own formulation of the theory agrees in its principles and main conclusion with that of Graebner, but differs in its conclusions in a number of important details. The conclusions arrived at by the different exponents of the Kulturkreis theory have failed to gain the acceptance of the great majority of anthropologists, although there is considerable agreement in anthropological circles upon most of the principles underlying the theory. Criticism has chiefly centered upon what most culture anthropologists consider a much too reckless and incautious application of the principles to the facts we possess.

The present writer cannot see his way clear to the acceptance of culture stratification as elaborated either by the Berlin or by the Viennese school. The cultural facts for the American continent, North America particularly, but also South America, cannot, he feels, be reconciled with the demands of the theory, and until or unless the American facts are reconciled with the theory, the theory cannot lay claim to providing a world stratification of cultures. As to how far the African, Asiatic, and Oceanian data bear out the conclusions arrived at by the exponents of the Culture Cycle theory, very few culture anthropologists on either side of the Atlantic are in a position to form a confident independent judgment based upon a thorough first-hand study of all the pertinent facts, and the present writer can lay no claim to being one of these few. The cultural facts are so bewilderingly multitudinous and so endlessly tangled, our knowledge of many areas is so fragmentary, the problems of interpretation are so delicate, and the risks of reading into the facts what is not there are so great and so difficult to avoid, that many decades may pass before a final and definitive conclusion upon the validity of the theory's conclusions, even for the areas outside America, can be reached. Meanwhile, the better and more hopeful way would seem to be in the intensive study of smaller areas and in the postponement of more ambitious world-syntheses until our intensive regional studies have sufficiently accumulated to justify a more comprehensive reconstruction of the course of world culture. *Chi va piano va sano.*

Even the much less ambitious and much looser time scale and stratification proposed in the present paper would be looked upon as too incautious by not a few anthropologists. The detailed factual evidence for such validity as the writer feels it possesses will be offered in a later paper. Most anthropologists would however probably agree with the theory here proposed, at least along its broader lines, provided, again, that the application of its two major principles be carried out with the utmost caution, wariness, and objectivity.

Thus far we have been occupied with defining our terms, dividing the phenomena, outlining their distribution over the world, and suggesting a technique for reconstructing stratification and time perspective from regional distribution. We shall now proceed to a discussion of the prevalent theories regarding the origin and early history of religion and magic and to a reconstruction of this history in the light of the technique suggested.

The prevalent and formerly prevalent theories of the origin and early history of religion and magic are legion. For the sake of brevity, we shall group them into two great classes, which may be called respectively " degeneration " theories and " progression " theories.

The degeneration theories assume or have assumed that the history of religion has been a sort of degeneration or devolution from an early pure and exclusive monotheism. The concept of God became later broken up into concepts of gods, and these in turn later into lesser spirits, manism and magic meanwhile appearing on the scene and growing apace. No single name or school stands out as sponsor for the degeneration theories, and the theories themselves are usually not worked out in any detail. Perhaps it would be more exact to call these theories tendencies — tendencies to describe the broad course of prehistoric, protohistoric, and early historic religion as one dominantly characterized by successive and increasing departure from earlier and exclusive ethical monotheism.

The progression theories assume or have assumed that the history of superhumanism has been, on the contrary, in the main a sort of progress or evolution from an earlier or original magic, manism, or animism, up along polytheistic or other routes, to monotheism. Some of the theories start out from manism, some from animism, some from magic, and others still from "totemism" and so forth. They have this however in common, that they tend to present the broad lines of development as beginning with "superstitions," and frequently pretty crass ones, and as leading up through successive stages to monotheism or beyond. In many of these theories the successive stages are quite elaborately worked out.

In the degeneration theories, monotheism came first, a monotheism without accompanying superstitions. These latter came upon the scene at later periods, usually as corruptions of the earlier monotheism. In the progression theories, the superstitions — magic, or manism, or animism, or a combination of them — came first, superstitions without accompanying theism or monotheism. This latter came upon the scene at a much later period, usually as a refinement of the earlier superstitions. The process in the first case may be roughly described as analytic, in the second case as synthetic.

This broad characterization of the two contrasting types of theories incurs the risk of oversimplifying the facts or of lopping off some of them to make the facts fit the formula. This risk is common to most sharp-cut generalizations on complex masses of factual data. It is one we have had to take more than once during the course of the present short paper. The reader is asked to make allowance for the necessity we are under of avoiding too many confusing details and of keeping the discussion within the space limits of a brief article. For the rest, the broad characterization given of the two types of theories is sufficiently precise for our present purpose.

Each of the more important degeneration and progression theories has contributed something of value to the sum-total of our knowledge of the forces and processes that have been at work in the historic and prehistoric development of religion and magic. Each has called attention to one or more of the many forces and processes that have seemingly influenced the development of this highly complicated department of human culture. But no one of the theories has given us either a scientific demonstration of real origins or a master key to the course of subsequent development. Each of the theories that has attempted to do so has run afoul of swarms of facts that are irreconcilable with the theory. In the following pages, instead of undertaking a detailed criticism of each of the chief degeneration and progression theories, we shall confine our attention to summarizing briefly the main weaknesses of method that underlie all or most of them, and shall then propose, on the basis of our facts of distribution and of our two key principles of interpretation, a tentative reconstruction of the broad lines of religious and magical development since the earliest prehistoric period to which our evidence reaches. Of origins proper, cultural anthropology has little to say that is worth saying.

The fundamental weaknesses in method that have accompanied the formulation of so many, and seemingly all or nearly all, the degeneration and progression theories are in a sense reducible to one, namely, reliance on subjective surmise rather than upon objective facts. There has been a marked tendency to select more or less arbitrarily certain sections of the evidence at hand and to build theories upon this fraction of the evidence instead of upon all the evidence. A practice closely akin to this one, and one nearly as widespread, has been that of first excogitating a theory of how the origin and development of supernaturalism may conceivably have taken place, and then searching the ethnological Jerusalem with lamps to gather up such facts and only such facts as seemed to bear out the already assumed theory.

Further, there has been little serious effort on the part of the proponents and exponents of the degeneration and progression theories to distinguish between the different levels of culture found in the uncivilized world. Liberal use has been made by some schools of the Australian data, on the very questionable assumption that Australian culture is the most primitive we know, but, generally speaking, apart from this exception, the supernaturalistic culture of the uncivilized or preliterate peoples has been drawn upon with little or no regard for the great differences in general cultural pattern and background from people to people and the equally great differences in level of cultural advance and attainment. Facts have been picked from here, there, and everywhere over the habitable globe, and lumped together without rhyme or reason. The theme of this paragraph could be expanded for pages, but enough has probably been said for our present purpose.

There is nothing particularly novel about the above criticisms. They have been made time and again. They are, moreover, pretty generally admitted on all sides by anthropologists, and the lessons they suggest have been an integral and highly important factor in bringing about the cautious and rigidly objective attitude that at present characterizes the great bulk of cultural anthropologists. Most of them put little store by the older ambitious and abortive theories that attempted to account for the origin and early development of superhumanism in its various phases. Adventurous dogmatism has given place to an almost timid agnosticism.

Let us turn from the uncongenial task of criticism to the more difficult but more congenial labor of construction. In attempting a rough reconstruction of the course of prehistoric religious and magical development, we must at once distinguish sharply between origins proper and early prehistoric development. Anthropology knows nothing of ultimate religious origins proper. At most it can suggest some plausible or probable hypotheses. It can, however, speak with a little more confidence upon the conditions that prevailed at a very remote period of prehistory and upon some of the broader lines of development since then.

The facts of distribution as interpreted in the light of our two principles point strongly to the conclusion that at the remotest period back to which we can reach, magic, manism, animism, and theism were already well established in the culture of the race. Each of these four phases of superhumanism is universal or widespread among the marginal peoples of the world. Hence, if we accept our two principles of interpretation, all four phases date back beyond the recent prehistoric to the remote prehistoric.

Both the degeneration and the progression theories assume that either theism or the superstitions are of recent origin, or at least that the one preceded the other in time. The objective facts lend no support to either assumption, and so far as they go are not easily reconcilable therewith. We have no objective anthropological grounds for placing either theism or the superstitions as prior in time to the other. The moment we attempt to do so, we depart from the only objective evidence we have, and substitute therefor a conjectural subjective criterion. In a word, we substitute "hunches" for factual proofs. This is an invigorating indoor sport, but it is not science. We depart still farther from our objective facts, if we hold, as the degeneration and progressions theories usually hold, not only that theism *preceded* the superstitions or vice versa, but also that theism *evolved out* of the superstitions or that the superstitions *evolved* out of theism. To this further point we shall return later.

On the broad lines of development of religious and magical culture since remote prehistoric times some interesting light appears to be thrown by the differential distribution of theism and the superstitions among the marginal peoples and intramarginal peoples. Among the marginal peoples, as we have seen, magic, manism, and animism are not wanting, but as a rule they are but moderately or scantily developed, existing in a great many of these peoples merely in traces. As we pass, however, to the intramarginal peoples, we step into a world wherein magic, and manism, and animism run riot, wherein they appear in endless luxuriance and complexity, and wherein, too, theism is, more often than not, either lacking entirely or else functioning very feebly.

These facts interpreted in the light of our principles give us rather strong objective grounds for concluding that the passage of peoples from the earlier lower hunting level to the later gardening, herding or higher hunting level has normally been followed over most of the world and perhaps all of it by a markedly disproportionate growth of superstitions, and that the rank exuberance of magic, manism and animism that we so commonly find today among the intramarginal peoples took its rise not in earlier prehistoric times but only in later prehistoric times. There is also some ground for concluding —

but the point cannot be urged too confidently in the present state of our evidence—that a good many of the distant, uninterested, "otiose" Supreme Deities of modern intramarginal peoples may well be "degenerations" of earlier more actively functioning deities, whose cult perhaps became obsolete or obsolescent as magic, manism, and animism grew apace and crowded theism to the wall.

In general, it would seem that the farther we go back into the prehistoric past, the less do we find of magic, manism, and animism. They do not disappear, but they are simpler, less exuberant, less complex, as we pass from more recent to more remote prehistoric days. We do not, on the other hand, find any such definite thinning-out and attenuation of theism as we go farther back. It is as much in evidence among the marginal peoples as among the intramarginal ones, and perhaps more so. In any event, it is *relatively* more in evidence, as it is less overshadowed and eclipsed among the marginals by its rivals, magic, manism and animism, that are so much less vigorously developed among the marginal as compared with the intramarginal peoples.

The conclusion that superstitions were more prominent and theism at least relatively less prominent in later than in earlier prehistoric culture is not utterly irreconcilable with the demands of the progression theories, but it is hardly what we should expect, were these theories valid. We should expect to find theism emerging into gradually greater clearness and prominence. Instead, we find theism somewhat on the wane with the superstitions waxing strong.

On the other hand, the above conclusion does not buttress the main contentions of the degeneration theories. The facts do, it is true, point to a very appreciably more luxuriant growth of superstitions in recent prehistoric culture as compared with earlier prehistoric culture, a growth that constitutes to this extent a marked degeneration. But that is about all.

It might indeed be plausibly argued that, inasmuch as theism remains constant or appears even to increase somewhat in importance while superstitions appear to dwindle in importance as we go downward from intramarginal to marginal culture and backward from more recent to earlier prehistoric days, there is some justification for inferring that if we could penetrate far enough back we should reach a period when superstitions would dwindle to the vanishing point while theism or monotheism would stand supreme and alone. Maybe. There is nothing in our evidence to prohibit such an inference. But the inference, made from the anthropological evidence, while neither illogical nor in conflict with the facts, is nevertheless an extremely long and hazardous leap, one that carries the inferrer very far indeed beyond his facts or legitimate interpretations thereof. We have constantly to keep in mind the rigid limitations of cultural anthropology in the present state of the factual evidence.

We have to emphasize, at the risk of repetition, that, while the science of culture history can give us some insight into prehistoric culture and carry us a considerable distance back into the prehistoric past, it cannot throw much light upon the ultimate origins of such major culture phenomena as religion and magic and it falls short by nobody knows how many millenia of reaching back to the very beginning of the race. We have good ethnological and archeological grounds for the view that the marginal peoples on whose culture we must build a good deal of our prehistoric reconstruction are remarkably stable, conservative, and unchanging, but this does not imply that they and their ancestors back to the beginning have not changed their culture at all. We have a certain amount of definite evidence that they have changed in some respects, quite apart from recent white European influence, and there can be little reasonable doubt but that they have changed quite considerably during the many thousands of years that have elapsed since the race began. Many very profound shiftings and reshiftings could have occurred during that long period back of what we have called the remote prehistoric. This period looms up today to the anthropologist as a great question mark, and one that, so far as we can forecast, will for many a tomorrow remain a question mark.

It is for these and other reasons that contemporary anthropologists are usually very chary of proposing theories of ultimate origins of such fundamental culture complexes as religion and magic. Some of their confrères in the social and psychological sciences who are not intimately familiar with the complexity of anthropological facts and with the hazards of reconstruction technique, still venture on ambitious theories of major origins. They blithely rush in where, if not angels, at least cautious anthropologists, fear to tread. It is from these non-anthropological quarters that most of the more recent theories of major origins hail.

So far then as the ultimate *origins* of religion and magic are concerned, about all that cultural anthropology can offer without taking its feet from the solid earth of facts is a series of more or less probable or plausible inferences. Some of the more important of these inferences are the following:

First, the phenomena of magic, manism, animism, and theism, although sharing in common certain features, differ so profoundly in so many other respects, that we seem obliged or at least strongly persuaded to conclude that each has had its own separate origin. It appears increasingly more probable that to no one of these traits can be legitimately traced all the traits of superhumanism, and that, furthermore, back of each of these traits lie very complex psychic and social forces or causes.

Secondly, the prehistory and history of superhumanism, as it is shaping up before our eyes at present, appears, not so much as a degenerative devolution or as a progressive evolution of one major element from the other, but rather as a *parallel* growth of all the four or five elements, each element pushing its way up of its own inner vital force, like so many trees in a forest each reaching upward toward its place in the sun.

Thirdly, while such independent parallel development of the several elements of magic, manism, animism, polytheism, and theism stands out prominently, yet there has been a vast amount of interweaving and interblending, of cross-breeding and cross-grafting between the various elements. The magical attitude of compulsion spills over into the fields of manism and animism. Ghosts and spirits become confused and blended. Here and there we get pretty clear though sporadic glimpses of ancestors or lesser spirits rising from the ranks and qualifying as gods, or of Supreme-Being agents or attributes splitting off and assuming independent status as demi-urges or polytheistic gods.

The present paper has been written solely to outline the anthropological facts. The theological problems connected with the origin of religion are discussed in detail in readily accessible manuals. The writer is not infrequently asked: What bearing have the anthropological facts upon the question of the primitive revelation of monotheism? The briefest answer to the question would be: Negatively, much; positively, not so much.

On the negative side, we can safely say that there is no anthropological evidence that in any sense militates against belief in primitive revelation. Theories claiming to offer such evidence are, in so far, woven, not of facts, but of the things that dreams are made of.

On the positive side, we cannot with scientific prudence appeal to the anthropological evidence as proving primitive revelation, for the simple reason that anthropology does not claim to go back to the beginning of the race and to reconstruct primeval religious conditions. The evidence does show that high religious thinking may and often does go hand in hand with very simple living, that the lowliest marginal nomads are quite capable of lofty religious concepts, and that man at the earliest period back to which our evidence can carry us already had a fairly clear theism. That, however, the actual theism we find among the marginal peoples has come down in unbroken descent from primitively revealed monotheism can be neither proved nor disproved. Such revelation, it can always be objected, may later have become obscured and lost, while on the other hand the human mind, savage or civilized, can, unaided by revelation, arrive at a knowledge of the existence of God.

JOHN M. COOPER.

Washington, D. C.

Analecta

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Domestic Prelates of His Holiness.

25 March, 1930: Monsignors Anthony M. Santandreu, William P. Sullivan, George L. Lacombe, Robert Sampson and Francis P. McElroy, of the Archdiocese of San Francisco.

Knights of the Order of St. Gregory the Great, *civil class.*

27 January, 1930: Sir John Stephen McGroarty, of the Diocese of Los Angeles.

3 March: Sir John Herbert Canning, of the Archdiocese of Cardiff.

8 March: Sirs Albert Dupuis, Ulric Boileau and Alfred Boyer, of the Archdiocese of Montreal.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE PIOUS UNION OF ST. JOSEPH'S DEATH IN AMERICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

My attention has recently been called, by numerous priests and prelates, to the fact that no mention has been made in THE ECCLESIASTICAL REVIEW concerning the establishment of an American office of the Pious Union of St. Joseph's Death. They no doubt feel that thousands of fellow priests here in America are unaware of the great privileges which the Holy Father has intended them to share, through membership in the Happy Death Union of St. Joseph. Similar sentiments have been expressed by others who believe that every priest in this country should at least be presented with the opportunity (should he so desire) of sharing in the immense privileges of the Union. These privileges surpass those of any other one confraternity or sodality.

Up to a very recent date these were only accessible to a few who chanced to obtain the address of the Union in Rome—and even then it often took a long time to be enrolled. In view of such persistent difficulties it was thought expedient to establish some central office in the United States where full powers of enrollment could be granted and all correspondence directed for immediate attention. Through the efforts of the Right Reverend Superior of Mount Angel Abbey as well as the petitions of many other priests, the central office (Primary) of the Pious Union in Rome acceded to their wishes, and a branch office was established in Oregon in the year 1923. After five years of satisfactory work this office was in 1927 erected into the National Centre for the entire United States with full power to enroll all priests and layfolk in the Union, and to issue certificates of enrollment and privileges. All communications for information should be addressed: Pious Union, St. Benedict, Oregon.

The enrollment fee is merely nominal and is paid only once in a lifetime.

APOSTOLIC LETTER OF PIUS X.

The first decree of the ecclesiastical authorities in favor of the Union of St. Joseph's Death is dated 17 February, 1913. By this decree Cardinal Respighi, the Pope's Vicar for the Diocese of Rome, declares the Pious Union canonically erected in the Church of San Giuseppe. This was the official beginning of a work which was henceforth to advance at a great pace.

One year later, 12 February, 1914, Pius X raised the Union to the dignity of a Primary Confraternity. At the same time he gave a powerful impulse to its work by earnestly recommending it to the piety of the faithful, he himself being the first to enroll as a member. His letter of erection says:

> Therefore, exercising our supreme Apostolic authority, we make known and order the following: In virtue of the present letter, we erect and raise forever to a Primary Confraternity the Pious Union of St. Joseph's Death, canonically erected in Rome, in the Church of St. Joseph near the Triumphal Quarter, and impart to it all the privileges which belong by right to Primary Sodalities. . . . We recognize the most praiseworthy aim of this institution. While we wish our name to be written at the head of the list of all the members of this Union, at the same time we exhort all our beloved brethren in the priesthood not to neglect to remember daily in the Divine Sacrifice those in the throes of their last agony. . . . For if it is a holy and wholesome thought to pray for the dead, who although condemned to the flames of Purgatory have nevertheless reached the gate of salvation, solicitude for the unhappy ones just undergoing their last trial on which their eternity depends seems no less worthy of commendation.
>
> Given at St. Peter's, Rome, under the seal of the Fisherman, 12 February.
>
> CARDINAL MERRY DEL VAL,
> *Secretary of State.*

Thus encouraged and blessed by the Sovereign Pontiff, the Pious Union spread rapidly.

Pope Pius X died soon thereafter and was succeeded by Pope Benedict XV. At the beginning of Pope Benedict's glorious pontificate, full of charity for the many unfortunate lost during the great war, Fr. Guanella received a precious autograph letter from the Holy Father which read: "We cordially bless the excellent Fr. Guanella for the kind thought of making us participate in the privileges granted to the Pious Union of St. Joseph's Death, and we wish that this holy crusade for the dying may bring forth copious fruits. We cannot conceal the satisfaction which we felt when we were acquainted with the pious design of rendering more efficacious the collective good works of this pious society, by the invitation extended to priests to apply in turn the Holy Mass for the dying of the day; and as the Roman Pontiff is the first of the ministers of the altar, it pleases us to encourage this praiseworthy initiative, and favor the pious design, leading by example, by accepting to celebrate, ourselves, for this charitable end, the Holy Sacrifice: and that we will do on the first day of each month, or else on the second, when the first is a feast day. Moreover in order to give greater encouragement, we grant to priests who apply each year a Mass in favor of the dying, the faculty to bless, *extra Urbem,* according to the form in the Roman Ritual, beads, crucifixes, medals, statues, and other objects of devotion, applying to them the Apostolic indulgences; the faculty to apply to beads the Dominican and Crozier indulgences; the faculty to bless and enroll in, with one formula, the scapulars of the Most Holy Trinity, the Passion, Our Lady of Dolors, Immaculate Conception, Mount Carmel, and Cord of St. Joseph; and also the Indult of a privileged altar."

In the Motu Proprio of 25 July, 1920, Benedict XV did not hesitate to commend the Union to all, saying, ". . . Pastors, therefore, ought to strive with all the prestige of their authority to inculcate and foster those societies which have been established in supplication to St. Joseph for the dying, such as the Pious Union of St. Joseph's Death."

Our present Holy Father, Pope Pius XI, following the example of his predecessor, wished to reäffirm and strengthen the favors granted to the Pious Union. This he did on 26 March, 1923, by a personal letter to the Director of the Primary, and shortly afterward by a special brief. The brief reads:

Pius XI. PP.

In perpetual memory,

The Roman Pontiffs, solicitous in their paternal and vigilant zeal that in the solemn moment on which eternity depends, there be spiritual helps for souls in their last agony, have enriched pious sodalities, instituted for that fruitful end, with singular favors and privileges. Hence it was with precisely this end in view, that our predecessors of holy memory, Pius X and Benedict XV, have already enriched with numerous favors the Pious Union of St. Joseph's Death. . . . The Director of this Primary Confraternity has urged us to deem it worthy to arrange in order the said privileges and indulgences of the Union and to confirm and sanction them in a permanent manner, by apostolic briefs. In the hope that this may redound, as far as possible, to the advantage and growth of such a useful Union, we have considered it our duty to accede to the above-mentioned wishes.

After consultation with the Cardinal Major Penitentiary, and relying on the mercy of the Omnipotent God and the authority of His Blessed Apostles, Peter and Paul, we graciously grant to all the faithful who hereafter shall be enrolled in the Pious Union of St. Joseph's Death a plenary indulgence—on the day of their enrollment, or on any of the seven days following, according to each one's choice, provided that, being truly penitent, they receive the Sacraments of Penance and Holy Eucharist. To all members, present and future, we grant a plenary indulgence at the hour of death, if, with contrite heart they accept death as the wages of sin. A plenary indulgence to all members, present and future, every day they assist at Mass in a church or public oratory, on condition that after receiving the sacraments they pray for the intentions of the Sovereign Pontiff and make a *special memento* for the agonizing of the day. . . .

Priest members can gain a plenary indulgence on every day that, during their Mass, they commend the agonizing to God in a special memento. Plenary indulgences on the Feasts of Our Lord, Our Lady, and St. Joseph, as well as the anniversary of ordination, and at the moment of death, may be gained by all members who say the official prayer of the Union, "St. Joseph, Foster Father of Jesus and Spouse of the Virgin Mary, pray for us and for all those who shall die to-day," when they have their names enrolled and say one Mass a year for the dying.[1]

In order that all priest members of the Pious Union may have special privileges, we grant them the personal indult of a privileged altar. Provided they have the consent, at least implicitly and reasonably presumed, of the local Ordinary, we give to all priest members, the faculty to bless, with one sign of the Cross, Crosses, Rosaries, Medals, applying to them the Apostolic indulgences granted by us on 17 February, 1922;[2] to apply the indulgences of the Crozier Fathers . . . to bless and enroll in the Scapular of the Blessed Trinity, Passion, Immaculate Conception, Mother of Sorrows and Mt. Carmel, using for all and each the short formula, with the obligation of sending to the respective Societies the names of those enrolled therein; lastly, to bless the cincture of St. Joseph. . . .

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[1] See synopsis of these privileges in THE ECCLESIASTICAL REVIEW, April, 1923, pp. 407.

Given at Rome, at St. Peter's, under the seal of the Fisherman's Ring, 29 June, in the year 1923, and in the second year of our pontificate.

P. CARD. GASPARRI,
Secretary of State.

The Pious Union at present has upward of 5,000,000 associates throughout the world, of whom 49,000 are priests, 200 bishops, and many cardinals.

MARC J. SCHMID,
National Executive Secretary
of Pious Union.

Mount Angel, Oregon.

THE DIOCESAN CONFERENCE OF CATHOLIC WOMEN.

To the Editor, THE ECCLESIASTICAL REVIEW.

In my contacts with brother priests in various States of the Union, I have at times found little appreciation of the important rôle that can and in certain places is being played by our organized American Catholic womanhood. Nevertheless, those who have witnessed it, are enthusiastic about the mighty influence our Catholic women yield, when they are united in parish and diocesan groups, in presenting Catholic principles touching the home, the school, the state and the Church.

The National Council of Catholic Women is a federation of the social forces of American Catholic womanhood. The vastness of the social force capable of being exercised by the Catholic women of America is derived both from their numbers and from the social philosophy which they hold. In numbers they are counted by several million. Their social philosophy is drawn from the uncontaminated springs of Christ's own teaching. Certainly it hardly need be observed that the Catholic women of America do not possess the influence in public life which either their numbers or the importance of their social principles deserves and the reason is not far to seek. As long as they remain unorganized or organized simply in local parochial and provincial groups without a national organ of utterance, they will never be able to attract the attention of the American public to their principles, and their numbers will lack effective force.

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[2] *Acta Apost. Sedis,* Vol. XIV, p. 143.

What is needed is federation of efforts. One sometimes sees a languid river broken into many channels where the eye could scarcely detect in which direction the water flowed. Presently an engineer channelizes the various currents, draining the marshes and developing vast hydro-electric power which will light the cities and heat the homes and draw the freights of a thousand communities. That is a figure of what is needed by the Catholic women's societies of the United States, and the engineers from the National Council of Catholic Women, by creating federations in the various dioceses, channelize the currents of a hundred societies and pour out their strength and carrying power to give light and enthusiasm to the projects of a diocese.

We have seen the revolution wrought by the building of our great highways from community to community. They have opened the ways to freight and made possible an interchange of goods to the advantage of all. Before these highways were constructed, difficulty of communication hampered production and exchange and the community languished. The work of the Diocesan Council of Catholic Women is to open the avenues of thought between parish and parish, between community and community, to build the highways on which the precious freight of intelligence and cöoperation may rapidly move, to the end that the communities shall be vivified and the best intelligence of each made available to all.

It is only by this channelizing of the currents of moral power, only by this opening of the highways of intelligence, that the sluggish life of individual and parochial groups will be invested with power.

It is for no petty purpose that a federation of effort is sought. It is not to promote the selfish interests of a group or to impress upon one's neighbors the will of a particular group. The standards of the National and Diocesan Councils of Catholic Women bear the inscription "For God and for Country". In these words are crystallized the purposes of federation, namely, that individual and parochial groups, that local and diocesan organizations, may cöoperate with each other in the large field of public activities.

It is important for priests to realize what the Diocesan Council is not, as well as what it is. A Diocesan Council is not a new society or another society competing with the many admirable societies already established in the diocese. It is not a new or a competing society, but is primarily a federation of the existing societies and its purposes are defined by this fact.

The first purpose of a Diocesan Council is to bring strength to its member societies. It will accomplish this by bringing their work to public attention in regular meetings. The very purpose of the meeting of a Diocesan Council is that the affiliated societies may make their work known and thus increase their own membership by engaging the interest of those unfamiliar with their work. Furthermore, a Diocesan Council will bring to the attention of the various societies the methods which have brought success elsewhere. Ideas which have been fruitful in other places will be passed on and those which have been less successful will be eliminated, and thus the development of all of the societies of the diocese will be promoted by active affiliation with the Diocesan Council.

Many other means for helping the affiliated members are open to the officers of the Diocesan Council. It is possible for it to bring lecturers on helpful subjects into the diocese for consultation where it would be impossible for the individual societies to attempt such a program. I have in mind the visit of Dom Moore to a Western city under the Archdiocesan Council of Catholic Women, bringing to a group of local societies a new vision and a new inspiration in their work for the mentally afflicted. The officers of the Diocesan Council may also be helpful in arranging the program of the constituent societies. One of the most important types of parish organization is the altar society, which often languishes through the year almost with no program. To bring to these local groups information as to how to vitalize their year's work and make themselves a part of a larger unit will be generally appreciated. I have known Diocesan Councils of Catholic Women which during Advent or Lent planned for all the altar societies of the diocese a half-day a week of sewing for some diocesan charitable institution, outlining the work, distributing the material, and collecting the finished garments, publishing a report, showing the work accomplished by each altar society, giving credit for every garment prepared. As a result, the remotest village and mission felt a stir of enthusiasm, felt the movement of a new spirit within them, became associated with a wider diocesan outlook and felt for the first time that they were really members of a diocesan women's organization. I think it can be stated as a first principle that the strength of a Diocesan Council will be directly proportional to the service it renders its affiliated societies.

This service is not limited, however, to the help which we have described. Another important factor of its work will be to prevent duplication of effort among the societies of a diocese. Duplication of effort everywhere means a great waste of energy. We find, in every diocese, societies undertaking to do work already being done by others. We find societies engaged in too many lines of work. This is due chiefly to lack of information concerning the work of other agencies. It will be a result of the reports of quarterly meetings that duplication of work will gradually be eliminated and societies will be encouraged to limit the number of things that they undertake. Thus the energy wasted in duplication of effort will be turned to accomplishing work which is now being neglected.

In addition to preventing duplication, the Diocesan Council should survey the field to see what work is being neglected. It will be found in every diocese that while many societies are striving to compete with one another in doing certain lines of work, other kinds, often more important, lie entirely unnoticed. A survey of the field by the Diocesan Council will reveal the new needs and where possible some society already existing may be induced to undertake the new work. While it is not the purpose of the Diocesan Council permanently to take on new work that other societies may be able to do, circumstances may rise in which it is impossible either to find an existing society for the new work or to organize a new society for the purpose. Under these conditions it may be necessary temporarily for the Diocesan Council to carry on specific work, but it should engage to do so only until some affiliated organization is prepared to assume the burden. There may be, of course, in many dioceses, enterprises to be carried on which will permanently be the work of standing committees of the Diocesan Council. Such work may be assigned by the Ordinary of the diocese or it may arise from the circumstance that, while a certain work is necessary, it is very limited in volume and will not justify the organizing of a society to carry it on. Only under these circumstances does it seem conformable to the principles of the Diocesan Council of Catholic Women permanently to undertake specialized work.

Again it will be the purpose of the Diocesan Council to see that representatives are provided on all general committees of women's groups and in public interests. We frequently blame others for the lack of Catholic representation on important boards when the fact is that only ourselves are to blame. We must learn the language of modern social work and must assume our responsibilities toward the development of our various communities.

Aside from the means by which the Diocesan Council will further the interests of its member groups, we must not neglect that group of Catholic women who are not affiliated at present with any society. There are many reasons for such abstention from membership on the part of women who may be willing to give their individual services under direction. Here again it would be the function of the Diocesan Council to open up avenues of work to these women, many of whom in the course of time will, with changing circumstances, affiliate with the societies of the diocese and promote the work in which they find themselves most interested.

It is in the National Council that the Diocesan groups find their union. The National Council of Catholic Women is an integral part of the National Catholic Welfare Conference. It has been called into being by the hierarchy of the country to represent Catholic womanhood nationally, to speak for Catholic women in the things which concern their national interests and also to give inspiration and leadership to diocesan councils.

For this work is needed a trained staff attached to the national headquarters, women who by their personality and training are competent to be our spokesmen in the national field and to enter the diocesan field to give direction to organization. Such a staff cannot be maintained without reasonable financial aid and it should be obvious not only to the Diocesan Council of Catholic Women but to every Catholic woman's society in the United States that its own interests are involved in the continued maintenance of a national staff of whom they will be as proud as they are of the present group of women who carry their national banner.

I doubt if any other work undertaken by the National Council has greater significance than the sponsoring of the National Catholic School of Social Service. I allude to it merely as one national symbol of the unity of our Catholic womanhood. The Service School is an agency offered to the Church to assist her in the adjustment of her resources and as an acknowledgment of her responsibility in the great field of charity. Its students have come from forty states. Its graduates are working in as many states and in a number of foreign countries. Many organizations of Catholic women have been active in supporting the work of the School, including Diocesan Councils as well as other organizations.

I am glad to send you these remarks because countless opportunities for close observation over the entire country have convinced me that the problems of Catholic womanhood are national. Its opportunity is national. We need a national federation to bring out the power of Catholic womanhood and to direct that power in the service of God and country.

Edwin V. O'Hara,
Director, Rural Life Bureau,
National Catholic Welfare Conference.

CATECHETICAL INSTRUCTION AND DAILY MORAL DUTIES.

To the Editor, The Ecclesiastical Review.

One day years ago I found myself in a crowded street where pedestrians had to move very slowly. Among those near me was a Brother of some order with a group of school boys. In conversation with the Brother we naturally talked about school work, and some remark on my part elicited the assertion: "We are not successful in teaching the natural virtues". This came back to memory today in glancing through a recent book written for the purpose of helping Catholic teachers in their work of religious instruction. It defines religion as "a virtue by which we acknowledge our dependence upon God through voluntary acts of worship". I wonder would a teacher take the word "worship" to include moral duty. Probably not.

A course of study drawn up as a guide for teachers in catechetical instruction and used in many schools makes a similar impression. It uses the Munich method and suggests "religious practices" to be inculcated in each grade.

In Junior First the practices are: "How to enter a church; how to take holy water; how to make a simple genuflection; bowing the head at the Holy Name of Jesus; conduct during Mass."

In Senior First the practices are: "Bowing the head at mention of the Holy Name and at the Gloria Patri. Preparation and thanksgiving for the Sacraments."

The Junior Second pupils are to learn: "The frequent and correct use of rosary beads. Practice of respect in passing a church and in meeting a priest. Prayer for parents and for those who care for us; helping the poor and Catholic missions at home and abroad."

Senior Seconds are to learn: "The use of holy water and of the prayer book. Also practice of special attention at Mass."

Junior Third pupils must learn: "How to visit the Blessed Sacrament, and how to act during Benediction."

Senior Third pupils are to be taught: "Daily general examination of conscience; faithful wearing of scapular and beads; frequent Communion and daily Mass."

Junior Fourth pupils shall learn about: "Frequent spiritual Communion, the Way of the Cross, a Crucifix in every Catholic home, and the Apostleship of Prayer."

In Senior Fourth the teacher shall explain: "Novenas before great feasts and the need of daily prayer for guidance in choosing vocation."

A certain Scripture saying suggests itself: "These things you ought to have done, and not leave those undone." The daily moral duties and virtues of honesty, trustfulness, sobriety, clean living, etc. are really part of the Christian religion.

SACERDOS.

EXCHANGING PARISH EXPERIENCES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I was very much interested in the letter of Father Raymond Murray, on "Social Ministry of the Parish Priest", appearing in the May number and I desire to add a few words.

The number of priests who can attend a summer school, as he suggests, is necessarily limited and I think we might get very much information by making fuller use of our clerical magazine.

Almost every profession or trade has its trade journal which is chiefly devoted to practical problems of the trade. Now the articles in our magazines cover points of Theology, Scripture, Canon Law, Liturgy, but there seem to be few writers who deal with the social problems of the parish, and still fewer with the financial.

Much could be gained by even a very busy pastor if more would write out their practical experiences in such matters; tell of things attempted and how they succeeded.

A very pertinent article in the same issue was Fr. O'Hara's on "Religious Vacation Schools". It not only told "what" but also "how". That the ECCLESIASTICAL REVIEW welcomes articles on practical problems of this sort, the writer hereof has had experience.

By way of illustration I will mention a parish scheme which is still in experiment but gives promise of success.

A certain pastor has had the burial records of his parish copied on loose-leaf sheets, with a sheet for each day of the year, giving all the burials that have occurred on that day since the beginning of the parish, seventy years back. Each week the sheets are posted on the bulletin board and the parish is invited to pray for these souls on their anniversaries.

Many of them are long forgotten and it is a strong reminder to their families and friends and is expected to promote devotion for the Poor Souls. Can any other pastor give us the results of experience along this line?

FACTS AND OPINIONS ABOUT CONGREGATIONAL SINGING.

To the Editor, THE ECCLESIASTICAL REVIEW.

By personal interviews with pastors and missionaries the writer has gathered some facts telling of actual results in congregational singing. Further information was received in answer to questionnaires sent out to a number of distant priests, missionaries and organists. The summary of the different interviews and the replies to the questionnaires, may be given as follows.

From answers received it seems that people have a preference for the Mass at which the children sing and hence that Mass is always well attended. Some pastors have the same experience at the monthly Communion Masses of the Holy Name societies and sodalities, at which the members are accustomed to sing. Again, the opinion is pretty general that people are anxious to sing at Novenas, Triduums, Sodality meetings and at Forty Hours, in order to give vent to their pent-up feelings of faith and devotion resulting from the religious service. Whilst congregational singing may not have a decided influence in increasing attendance at ordinary evening devotions, we have sufficient reason to conclude that those who do come, find it to be a pleasant feature, because they consider themselves as actually taking part in the devotion. As to the personal opinion of the people themselves, they wish for the greater part that more congregational singing were introduced and regret that the custom of congregational singing at divine service is not as common a practice with us as at non-Catholic services.

Missionaries say that they find little trouble in prevailing especially upon the men, to sing at the mission services by joining in the singing of the hymn: " Come Holy Ghost " before the sermon, the " O Salutaris " and " Tantum ergo " for Benediction, and " Holy God " at the end of services. There is no difficulty at all when members of the Holy Name Society or of the Knights of Columbus are present. They are accustomed to sing. At one of the week-end retreat-houses these men need not be reminded to do the singing. They take up the hymnal at once and attend to all the singing readily and lustily, giving every evidence that they do so with pleasure.

There is even less difficulty with the women, especially if there are cards or hymnals in the pews. Missionaries also say that when the priests interest themselves in congregational singing by being present and leading them as they walk up and down the aisle, by directing them from the altar-rail or even from the pulpit, the results are inspiring. Most organists give it as their opinion that good congregational singing will improve matters in every way.

A Monsignor visiting at a rectory was attracted and highly pleased by some singing that he heard. When told that the married women of the parish were closing their monthly sodality meeting in the church, he exclaimed: "Why, that is grand! I never heard anything like that!"—At a men's mission in Brooklyn, all the singing, before and after the sermon and for Benediction, was done by the men present. The passers-by stopped at the street-corners to listen to them to the end.—In a church originally attended only by Catholics of German descent, some 40 married women kept up the custom of singing the old German hymns every Sunday, at the eight o'clock Mass, even without organ accompaniment—and the Mass was crowded to the doors by worshipers of various nationalities, who declared they came just to hear those women sing.—In a church far up north, the boys sang Vespers every Sunday afternoon, and people filled the church from far and near, attracted by the singing.—A parish out West was losing ground very fast, but, when the new pastor introduced congregational singing and encouraged the people by his personal presence among them during the services, it gave new life to the parish, causing it to flourish visibly.—A very encouraging event for congregational singing was the grand demonstration in St. Patrick's Cathedral, New York City, where more than three thousand worshipers took part in a most impressive manner, in the congregational singing of the hymns proper to the Three Hours Agony on Good Friday. A publisher of Catholic church music, who attended the services, gave it as his opinion that "it was most wonderful". Who will stand back when such parishes lead?

It is the general experience of missionary confrères that the people with rare exceptions love to sing and will do so if personal interest is taken by the clergy, the organist and the choir, as the leading spirits. One of the greatest admirers of congregational singing by all the people was His Eminence the late Cardinal Gibbons. Whenever he officiated on any solemn occasion in any of the German-speaking parishes of his diocese, he always requested the singing of the hymn: "Holy God" (Grosser Gott) by the assembled multitude. And no wonder, for the rendering of that hymn at the end of any great celebration in a German-speaking parish must be heard to be appreciated to its full value.

MISSIONARIUS.

THE PRIESTS' COMMUNION LEAGUE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Calvary Guild calls attention to the following passage from the excellent treatise *How to Pray well,* by Father William Gier, S.V.D. "Pope Pius X granted an unusually great favor to all who receive Holy Communion daily or almost daily. He founded a society of priests, called 'The Eucharistic League,' whose members oblige themselves to inculcate frequent Communion whenever and whereaver they can. As a reward, the Holy Father gave them, besides other privileges, the rare faculty of granting to all the faithful who receive Holy Communion daily or almost daily, a plenary indulgence once a week in connexion with the Sacrament of Penance."

The "Eucharistic League" mentioned by Father Gier is what is known in this country as the "Priests' Communion League." Its canonical title is, in reality, Lega Sacerdotale Eucharistica, "Priests' Eucharistic League." But as that English title had been used for many years, in this country, to designate the Confraternitas Sacerdotalis Adorationis SSmi. Sacramenti, to avoid confusion, it was decided to call the newer Association, "The Priests' Communion League". The Leagues therefore are quite distinct, as they differ in aim and duties, though both are canonically erected in the same church, to wit, San Claudio, in Rome. Hence, members of the Priests' Eucharistic League are not, *ipso facto,* entitled to the privilege in question unless they are also in the Communion League.

The object of the Communion League is to carry out the instructions of the Decree, *Sacra Tridentina Synodus,* by promoting the practice of frequent and daily Communion.

The means prescribed to the members for promoting the aforesaid end are: prayer, preaching and the press, and the diffusion of literature relating to the subject. These are the sole duties of the members and not all of them are required of each.

The privileges and indulgences granted to the members are many and precious. Thus to mention a few: they may celebrate Mass one hour before dawn and one hour after midday, and they may distribute Holy Communion, at any hour of the day, from one hour before dawn till sunset. The quite exceptional privilege, referred to by Father Gier in his book, is the faculty to communicate to penitents, who are daily or almost daily communicants, a plenary indulgence once a week. It is sufficient to tell the penitent in confession that the special plenary indulgence may be gained. The confessor need not repeat this communication at every confession, but may give it for several weeks in advance. Hence weekly confession is not one of the conditions.

Besides, Canon 931, No. 3, of the Codex provides that the faithful who are in the habit of confessing at least twice a month, unless legitimately impeded, or who receive Holy Communion daily in the state of grace and with a right and holy intention, though they may abstain from receiving once or twice a week, can gain all indulgences without actual confession for which otherwise confession would be a necessary condition. The Jubilee indulgences are excepted.

All—and—only—priests are eligible for membership. The conditions are to have one's name—in full—inscribed on the League's register and to pledge oneself to promote zealously frequent and daily Communion by the means already described. Names for enrollment should be sent to 184 East 76th Street, New York. A booklet, containing the statutes, privileges, etc. of the League will be supplied on request.

Our correspondents have afforded this opportunity of calling attention again to the Communion League. There are comparatively few applications for enrollment, possibly because the League, its high aim and simple conditions of membership are too little known. Membership therein is urged on all the members of the Priests' Eucharistic League, as no new obligation is assumed, except that of fostering frequent and daily

Communion among the faithful—a condition which all of them are undoubtedly already fulfilling.

EMMANUEL.

PREVENTING INVALID MIXED MARRIAGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I was impressed by the statistics furnished by DUBIUS and PERPLEXUS in your March and April issues. An annual census is taken up in this parish, but it was always left lying dead and buried in the census cards, and it never occurred to me to work out the results in percentages so elaborately as was done by PERPLEXUS. I am getting ready for a Mission here, and I do not know any better way to insure a thorough clean-up than by furnishing some hard cases for the missionaries. So I started in with the invalid mixed marriages.

I was under the impression that I had about a dozen; but when I began carefully to scrutinize the census data, I was astounded to learn that there were 53 cases of invalid mixed marriage within the confines of my parish. After a quarter of a century I am just beginning to get acquainted with my congregation, although I was made a Monsignor for being a good shepherd, knowing my flock one by one. Blushing a deep purple, I began to study these 53 cases, and the following is a summary of the findings:

Of 53 invalid mixed marriages, there were 17 in which the man was the Catholic, and 36 in which the woman was the Catholic party:

			Where Man is Catholic	*Where Woman is Catholic*
Parents missing Mass regularly			94%	61%
Children	baptized	Catholic	24%	37%
		Protestant	71%	18%
	unbaptized		5%	45%
Children in	Catholic school		14%	22%
	Public school		86%	78%

	Where Man is Catholic	*Where Woman is Catholic*
Possible marriage validation *	76%	64%
Doubtful marriage validation †	12%	17%
Impossible marriage validation ‡	12%	19%

* No impediment that ecclesiastical authority could not heal.

† Doubtfully valid previous marriage—Matrimonial Court decision needed.

‡ Valid previous marriage.

The story told by the foregoing figures indicates that when a Catholic man attemps an invalid mixed marriage he makes shipwreck of his faith, loses all contact with religion himself, and 76% of his children are either baptized Protestants or else they are not baptized at all. Moreover, 86% of his children are educated in public schools and receive no religious instruction.

When a Catholic woman attempts an invalid mixed marriage there is not much improvement. Sixty-one per cent (61%) of these women never go to Mass, 63% of their children are either baptized Protestants or else they are not baptized at all, and 78% of the children receive no Catholic education.

To me the striking thing in all this statistical summary is the sorrowful fact that 76% of the cases of Catholic men, and 64% of the cases of Catholic women who attempted these invalid mixed marriages, could have received a dispensation and so would have been validly married. Alas! for the things that might have been! Some of these 53 cases told me they wanted to be married by a priest and they only eloped to a neighboring State because of the objections of the priests to whom they appealed to be married. Had they been granted a dispensation the peril to faith would have been very much reduced and more entire families would have been saved to the Church.

In general our percentages corroborate the conclusion of PERPLEXUS that, since in all human probability we will always have mixed marriages, the sane thing to do is to put them under the protection of the Church, surround them with supernatural cautions and helps, and there will be far less leakage than if we let them contract an invalid mixed marriage.

Hereafter, I shall make every effort to obtain a dispensation for mixed marriages, and not argue with them, embitter them, wind up by showing them the door and exposing them to an invalid marriage, as I was accustomed to do for many years. May God have mercy on me!

NESCIENS.

EUCHARISTIC CONFERENCES.

II. THE BLESSED SACRAMENT: REMEDY FOR ALL EVILS.

The Blessed Sacrament holds a central and exalted position in the spiritual life of the Church and of each of its members. The position has been given to it by Christ Himself who, in so acting, was carrying out the will of His Father. Now the spiritual life of the Church is a reproduction of the very life of Christ on earth, she being His Mystical Body, the extension of His Sacred Personality thrown across the centuries of the Christian era. Hence, just as the immolation of the Body and Blood of Christ on the cross is the central and essential fact of His life on earth, so too is the Holy Eucharist the central fact in the life of the Church and of the individual soul.

This unequivocal position which the Blessed Sacrament holds by the command and institution of Christ has been reäffirmed at all times by his representatives on earth, the supreme rulers of the Catholic Church. Moreover the greatest lights of the Church, her saints and doctors, have all with one accord impressed the learning of their minds and the love of their hearts into the service of our Lord in the Blessed Sacrament. For our particular spiritual consolation God raised up in His Church a mighty mind, St. Thomas Aquinas, endowed with all the wisdom of Christian and pagan antiquity, who turned the treasures of his great intellect to the work of stating in the clearest and simplest language all the beliefs, hopes and love of the Christian world with regard to the real presence of Christ in His Sacrament of Love. "With a mind singularly honest, calm and profound, the Angelic Doctor brought to the defence of this truth, a beautiful soul, purified from earthly passions and a fit instrument for the operation of God's Holy Spirit."[1] Living in an age when men breathed and walked in an atmosphere of faith, this great saint views all things in God and sets only God's omnipotence as the limits of the wonders which faith beholds in the Most Holy Sacrament of the altar. From him we have "the boldest, the simplest, the most intelligible idea of the great doctrine."[2]

It is not, however, in the intellectual aspect that we wish to follow this great Doctor of the Holy Eucharist, but rather in

[1] Dalgairns, p. 22.

[2] Ibid., p. 35.

the devotional outpourings of the heart of a saint. It is not for us to soar aloft in the transcendent flights of his unclouded genius, but in the humble scrutiny of the intuitions of the poet-lover when he composed his devotional treatise on the Eucharist and sang, for the first time, the matchless strains of the now well-known Eucharistic hymns. In those two sources we find the masterful welding of true doctrine, with the consuming fire of heartfelt devotion. From those two sources we can draw light and warmth to enkindle in our hearts something of the flame which burned in the heart of this great lover of the Holy Eucharist. Under the guidance of such an ardent lover of the great mystery of faith, we may consider with confidence this masterpiece of God's love for men and endeavor to understand something of its efficacy and power, in order to draw thence the remedy for all the ills with which we are burdened. For Christ in the Holy Sacrament not only *hears* us, He also *cures* us. We can, therefore, in the words of the Book of Proverbs, " treat our cause with a friend and discover not the secret to a stranger "; and we can heed the loving invitation that comes to us out of the stillness of the tabernacle : " Come eat my bread and drink the wine which I have mingled for you " (Prov. 25:9).

St. Thomas in his treatise on the Blessed Sacrament finds three outstanding reasons for the institution of this great Sacrament. These three reasons have their source in the triple character of this marvellous sacrament. For the Holy Eucharist is, in the first place, the great *memorial of Christ*—" Do this in *commemoration* of Me," He says at the Last Supper, the night before He died. He wants to be *remembered* among the children of men. But the Holy Eucharist is also the *Sacrifice* of the New Law—" This is my body which shall be delivered for you . . . this is my blood of the New Testament, which shall be shed for the remission of sins." Finally, it is likewise the *food* of our souls—" Take and eat " and, " Drink ye all of this ". . . He that eateth my flesh and drinketh my blood hath everlasting life and I will raise him up in the last day " . . . " Unless you eat the flesh of the Son of Man and drink his blood you shall not have life in you."

From this we can see that the Blessed Sacrament is the divine remedy for the three great evils that have ever afflicted mankind from the time of its fall and which have clung to the human race like a blight, up the time of the coming of Christ. Forgetfulness of God, concupiscence, and death, these are the scourges that sin has brought into the world. They afflict man in his mind, his heart and his body; they are those perennial sources of new sin and corruption, the consequences of which make him hateful even in his own eyes. But against all of these evils we now have a sovereign remedy, nothing less than the Body and Blood of Christ in its triple form as a permanent *Sacrament* ever with us, as the *Sacrifice* of the Mass offered for our transgressions, and as the *Holy Communion,* serving for the food and medicine of our souls.

The first evil, therefore, against which the Blessed Sacrament is directed is *forgetfulness* of God. Of the three, it is the one that apparently makes the least impression on our minds, though it is the greatest of them all, grievous in itself and most grievous in its consequences. It is spiritual suicide, the cutting oneself off deliberately from the source whence alone hope of salvation can reach us. Forgetfulness of God, being the worst of all evils, comes as the punishment for the worst of all sins; for the beginning of the pride of man is to fall off from God, the Wise Man tells us; and the whole history of the world before the time of Christ is a sad but convincing comment on that text. We need not look to the pagan peoples for its confirmation: the story of the Old Testament, the history of the Chosen Nation, shows us how unbelievably forgetful of God, man can become, when left to his own resources. Although God walked in the midst of His people directing them, watching over them and confounding their enemies by His miraculous power, yet were His benefits forgotten within a generation. The Law of the Most High was inscribed on tables of imperishable stone, yet this Law was almost immediately lost sight of and they fell down before dumb idols in full view of the Mountain of God. Good men were inspired with fear at the sight of such forgetfulness and King David speaks for them, as he cries aloud: " Save me, O Lord, for there is now no saint: Truths are decayed from among the children of men."

But since the time of Christ the remembrance of God has never entirely perished from the earth. Has, therefore, *human nature* changed since the days of Jewish infidelity and crass forgetfulness? No! we have the same fallen and corrupt nature inherited from our first parents. Or are we, perhaps, *individually* better than those who have lived under the Old Dispensation? We cannot truthfully make such an assertion; for there is within us that same perverse *tendency* to forgetfulness of God and forgetfulness of His benefits and graces. Our own experience teaches us this unmistakably and we have too the witness of great saints to the same effect. Thus St. Augustine assures us that no sin has been committed by another of which we ourselves may not become guilty. And the gentle Philip of Neri was accustomed to address our Lord thus at the beginning of each day: "Beware, O Lord, lest today Philip betray Thee".

If neither by nature nor by our own individual superiority we surpass the people of the Old Law in grateful remembrance, why then has the face of the earth been renewed, so that the remembrance of the true God remains constantly with the human race, in spite even of the very efforts of perverted minds to blot it out of human life and history? The reason is not far to seek. We have a sovereign remedy for this greatest of all evils. Jesus Christ, the Son of God, has left us a remembrance of Himself, a gift which keeps His memory and the knowledge of the Father which He has brought, constantly alive among all nations and in the hearts of individuals. For not only did He give to His Apostles His Flesh to eat and His Blood to drink, but He instituted a *permanent* sacrament, by which He could abide with us forever. Hence His life on earth was not merely a transient visit but the beginning of His continued abiding among us. "And the Word was made Flesh and dwelt among us". These words find their extension and completion in that equally clear utterance at the Last Supper: "Do this in commemoration of Me."

The first reason, then, for the institution of the adorable Sacrament of the Altar is, that it keeps alive in our hearts the thought and the remembrance of God . . . it is our Emmanuel, God with us, not by an occasional intermittent visit, as was the case under the Old Dispensation, but by a constant, abiding and continuous presence of God in our midst, lest we forget Him. Moreover, this constant remembrance of God will remain with us forever, so that never again can the human race be in utter loneliness, nor ever again in complete forgetfulness of God.

Such is, therefore, the first reason for the institution of the Most Holy Sacrament of the Altar. But the wayward heart of man is heir to another great evil. Though we cannot satisfactorily explain it, there is yet within him a strange, mysterious hankering after forbidden fruit; sometimes its only attraction would seem to be the very fact that it is forbidden; but in any case the attraction is such as to draw him almost irresistibly, as it did our first parents in the garden of Eden. "And the woman saw that the tree was good to eat and fair to the eye and delightful to behold." God had asked only that single sacrifice of them, the complete renunciation of their will on one single commandment. They were unable to resist the attraction. He demanded a holocaust and they, by eating of the forbidden fruit, committed sin in the sight of that God who hates robbery in a holocaust. And this strange perversity of the heart of man, which we call concupiscence, has been transmitted to all succeeding generations and, coupled with forgetfulness of God, has been the cause of all the terrible chastisements that have come upon the human race since the beginning. The Royal Prophet had already warned his own generation against its dangerous ravages: "If we have *forgotten* the name of our God and *we have stretched forth our hands after a strange god,* shall not God require this of us?" What these chastisements of concupiscence were, we know only too well from the pages of Holy Writ. All those who stretched forth their hands after strange gods, all those who delayed to fulfill their vows to the true God, all those who in any way served the creature and refused homage to the Creator, were cast off, being delivered to shameful captivity or to the more shameful and degrading desires of their corrupt hearts. They fell down before dumb idols, sacrificing to them the choicest fruits of the human mind, heart, and body. And this has ever been the inevitable consequence of giving way to concupiscence, the worship of the creature to the neglect of the Creator of all things, a consequence as inevitable in the twentieth century and among civilized peoples, as it was in the days of heathen captivity.

Moreover, the warning of the Royal Prophet applies equally not only to all times and places, but likewise to every class of persons. And this is true even of those who have professed to sacrifice all to God by so complete a donation of themselves as the religious life demands. They too, still feel that longing desire to take up what they have once irrevocably laid down; in other words, to perpetrate robbery in their holocaust, if not always in word and deed, then, perhaps, in thought and desire. And shall not God "require this of them"? Surely He does "require" it. Those who have been unfaithful in a lesser degree, whose hearts have gone out with only half-suppressed regret toward forbidden fruit, like the desire of the moth for the flame, God chastens by the terrific ordeal of incessant temptation and the emptiness and hollowness of unrequited affection. They are the restless, weary spirits, constantly seeking peace but driving it ever before them, fortunate indeed if at length they recognize their failings and seek their rest in the great Heart of their Redeemer. Though the hand of God chastises them, yet He has pity on them remembering His own saying: "Man is but flesh;" for they fail chiefly through weakness, there where man is most weak. But there are those who turn completely from God and, following the fitful flame of concupiscence, forget that they have vowed all the affection of their heart to the Master. They "stretch forth their hands after strange gods," preferring the love of a weak, frail, creature to the strong and all-embracing love of God. Of these the Lord "requires" such unfaithfulness by the complete loss of their exalted vocation. They have been raised to the surpassing dignity of a spouse of the Eternal Word, but have broken in thought and in deed the marriage vow which united them to the Lamb of God and He now rejects them from the company of His elect, from the chosen number of those who are privileged to follow the Lamb whithersoever he goeth, singing the canticle of the pure of heart. Terrible punishment, but exactly proportioned to the offence and to the culpable neglect of the precious remedy provided expressly against such a tragic calamity. For such a fate need never overtake even the weakest soul, since she has a source of strength outside herself sufficient not only to *resist* the seductive power of concupiscence, but also capable of paralyzing its movements in their inception. The Body and Blood of the Lamb of God that was slain are given to the soul to be the powerful antidote of concupiscence, the sweet medicine of all its inherited and acquired ills. And so it is safe to say that there cannot be any loss of faith so long as the soul is strengthened by the worthy reception of Holy Communion. Persons experienced in the spiritual life go further and, envisaging this matter from an opposite point of view, maintain that practically every culpable loss of religious calling or of Christian faith is preceded by repeated sacrilegious reception of Holy Communion. Be that as it may, we know that the worthy reception of the Blessed Sacrament is the most powerful preventive against such a loss, because it is the sovereign remedy against an inordinate concupiscence, which most often accounts for unfaithfulness against these greatest of all graces.

The Holy Eucharist produces such powerful effects because in addition to its remedial character, it is at the same time the infinite *satisfaction* for all transgressions arising from our human weakness and even for those arising from sheer human malice. For in this most holy Sacrament we have the Son of God made Man not merely as the guest of the human race, dwelling among us, but we have there likewise the Lamb of God who takes away the sins of the world, the perfect satisfaction to the infinite justice of God for all the sins that have ever been, or will ever be, committed. Therein we behold the Lamb of God who was sacrificed for us—the Body of Christ which He has delivered for us, once, on the tree of the Cross and which is still daily delivered for us as a complete and irrevocable holocaust. "This is my body which shall be delivered for you. . . Do this in commemoration of me." So that in the Blessed Sacrament we have not only the *remedy* but also the infinite *satisfaction* for the second great source of sin and for our many failings rising from it. In the completeness and perfection of this sacrifice we have the proper corrective for that perversity of concupiscence which so often allures us with its false sweetness and light, like the will-o'-the-wisp that rises out of the miasm of the marshy lowlands and draws us on almost unbeknown to temporal and eternal destruction.

Moreover since resistance to concupiscence and sin can practically be reduced to the single word "renunciation," Christ gives us also in the Blessed Sacrament the perpetual *example* of the most complete renunciation. Shorn of His divinity, His humanity and of every thing which could proclaim His infinite power and majesty, the Son of God abides in silent renunciation, in a world which He has created and which He continues to govern by His will. He remains not only as the remedy and satisfaction for our failings, but also to furnish us with the powerful incentive of His own example; for in all things Jesus began first *to do*, thereafter, *to preach*. How can we resist His preaching when it is supplemented by His life on earth and by His still longer life in the Blessed Sacrament?

Forgetfulness of God and a yearning after forbidden fruit bring in their wake the third great evil that afflicts man in this world, namely, corruption, death and loss of immortality. "In what day soever thou shalt eat of the tree of the knowledge of good and evil, thou shalt die." "The fool hath said in his heart there is no God. . . They are become corrupt and abominable in their ways . . . There is none that doth good, no not one." Thus spoke the Psalmist of the men of his day and such has been the history of individuals and of nations from the beginning down to our times. *Corruption* of mind and heart is the lot of those who forget the name of the Lord their God and who stretch out their hands after strange gods. Forgetfulness of God and the hankering after unlawful pleasures are grievous sins and when completed beget death of soul and body.

And so, to the spiritual evils of a barren mind, which misses the first principle of its origin and the last end of its existence, and to the unsatisfied longing of an empty heart, which attempts to slake the torturing thirst of its unfulfilled love at cisterns that have no water, to these greatest of all evils are added corruption of the flesh and separation of the soul and body, a separation that pierces to the inmost marrow of our being. It is only in the Holy Eucharist that we again find the remedy against such wretchedness. "Take and eat," Christ tells us, and He offers us food which preserves against corruption and which is a guarantee of immortality. We have then in the same Sacrament the remedy against the third great evil, which comes as a consequence of the first two, and which fills up by its dreadful completeness the measure of man's misery on earth and opens the gateway to a greater misery beyond.

For death is the terror that haunts the waking hours of men and even pursues them into their very dreams. But the separation of the flesh and spirit and the consequent corruption of the body though real evils are but faint images of the corruption of the soul through sin and its eternal separation from God, its first origin and last end. For Christ has not delivered us from temporal dissolution and corruption, though by His own death on the Cross, He has taken the principal sting from this punishment. His power and His merits are primarily directed toward the restoration of the soul to eternal life, a restoration which has its beginnings here on earth and its completion in the world to come. Like all other graces this wondrous gift is the fruit of the Precious Blood poured out in prodigal profusion on Calvary; but the stamp and the infallible guarantee of that justification are given to every individual soul through the worthy reception of the Body and Blood of Christ in the Holy Eucharist.

And so our Lord is present on the Altar, not only to be the Victim of expiation for our daily faults and transgressions, but also to make Himself the very food and medicine of our souls. For if He has willed to be present among us in the Sacrament of His love, it is for the ultimate purpose of being united to us in Holy Communion. Sacramental Communion is, therefore, the *fruit* of the Eucharistic Sacrifice and the most sure means of remaining united to Jesus here on earth, and in turn is but the beginning and guarantee of an everlasting union with Him in eternity. "It is therefore not only that we may adore Him, and offer Him to His Father as infinite satisfaction, that Christ renders Himself present on our altars, it is not only to visit us that He comes, but it is that we may eat Him as the food of our souls, and that, eating Him, we may have life, the life of grace here below, the life of glory hereafter."[3]

It is in this manner that the Blessed Sacrament, in the form of Holy Communion, becomes the providential remedy for the third great evil which menaces the happiness of man here and hereafter. "He that eateth my flesh and drinketh my blood hath everlasting life and I will raise him up in the last day," says our Lord. The worthy communicant therefore has "everlasting life." He must indeed pass through the portals of death; but death shall not have dominion over him, for the Prince of Life shall by the power of His own Body and Blood raise him up from death, so that the new life which is begun in him here on earth will continue without interruption and be confirmed and immoveably established in eternity. And why this? Because he has within him a life which is none other than the immortal life of Jesus Christ, the identical life which the Son of God has from the Father, who is the source of all life. "As the living Father hath sent Me and I live by the Father, so he that eateth Me the same also shall live by Me." That indeed is the object of our Lord's coming on earth: "I am come that they may have life and may have it more abundantly." Now we receive this directly from the "living bread which came down from heaven". Hence it is that the priest in giving the Holy Communion to each one says: "May the Body and Blood of our Lord Jesus Christ preserve thy soul *to life everlasting.*" Moreover, this is the only source of life to man, for Christ Himself cuts off, as it were, all other means and puts to silence every possible objection when He tells us: "Unless you eat the flesh of the Son of Man and drink his blood you shall *not have life* in you . . . for my flesh is meat indeed and my blood is drink indeed."

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[3] Marmion, *Christ the Life of the Soul*, p. 281.

But is it, then, sufficient to eat of this Bread to be assured of everlasting life? On this point we have the express words of our Lord and, in addition, the formal teaching of the Church. According to the Council of Trent the Holy Eucharist is a divine antidote which delivers us from daily faults and preserves us from mortal sin. Now, mortal sin is the only thing which can destroy the divine life in us and the frequent worthy reception of Holy Communion renders mortal sin impossible. We have, then, the sovereign remedy against the loss of immortality. Our Lord has overlooked nothing of our weakness or misery, but has provided generously against every evil to which our fallen nature is heir and He has done this by the one, all embracing gift of Himself. Not only has the Word become flesh, He has become *bread* for love of us: "I am the bread of life."

So powerful is this divine remedy that it affects even our corruptible body, becoming also for it the pledge of resurrection. "It is true," says Dom Marmion, "that Christ unites Himself immediately to the soul; it is to the soul that He comes first of all, to assure and confirm its deification. But the union of soul and body is so close that, in increasing the life of the soul, in powerfully drawing it toward heavenly delights, the Eucharist tempers the heat of the passions and brings peace to all our being." The Venerable Father Eymard, having in mind the same effect, puts to himself this question: "Whence comes it that the Church so piously venerates the relics of the saints, unless because they have received Jesus Christ, because their members were incorporated with Jesus Christ, because they were his members."[4] We have, therefore, for both body and soul, a medicinal nourishment which counteracts the poison with which original sin has inoculated us; it is our security against sin and concupiscence, against corruption and death, the promise of the *purity* and immortality of soul and body. The words of Christ are clear and unmistakable: "He that eateth my flesh and drinketh my blood hath everlasting life and I will raise him up in the last day."

[*To be continued*]

JOHN A. ELBERT, S.M.

Dayton, Ohio.

TWO DECLARATIONS CONCERNING THE PORTIUNCULA INDULGENCE.

The article entitled "The Portiuncula Indulgence" that appeared in THE ECCLESIASTICAL REVIEW, July, 1929, called attention to two points that were not entirely certain. These were authentically settled by the Sacred Penitentiary on 13 January, 1930, in its reply to the following:

DUBIA CIRCA INDULGENTIAM PORTIUNCULAE.[1]

Sacrae Poenitentiariae Apostolicae sequentia dubia pro opportuna solutione exhibita fuerunt:

I. An christifideles Indulgentiam Portiunculae die secundo mensis Augusti in una ecclesia et die dominico proxime insequenti, qui ad normam decreti Sacrae Poenitentiariae Apostolicae, diei 10 Iulii 1924, n. VII, substitutus fuerit, in alia ecclesia consequi valeant?

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[4] Eymard, *Holy Communion*, p. 145.

[1] *Acta Apostolicae Sedis,* XXII (1930) ,43.

II. An verba eiusdem decreti sub n. IX "saltem sexies Pater, Ave et Gloria" ita intelligenda sint ut hae ipsae preces modo praeceptivo solvi debeant, vel integrum sit christifidelibus alias aequivalentes recitare?

Sacra Poenitentiaria Apostolica ad proposita dubia sic respondendum censuit: Ad I. *Affirmative*; ad II. *Affirmative* ad primam partem, *Negative* ad secundam.

Datum Romae, ex Sacra Poenitentiaria Apostolica, die 13 Ianuarii 1930.

S. Luzio, *Regens.*
L. ✠ S. S. de Angelis, *Substitutus.*

Gaining the Indulgence on Feast and on Sunday.

It is now certain that one and the same person can gain the Portiuncula Indulgence both on the second of August itself and again on the following Sunday by fulfilling the conditions on both days. However, the visits made on the Sunday following the feast must be made in a different church from the one in which the visits were made on the feast itself. Why? As was pointed out in the article of last July, page 17, under (1), the indulgence can be gained in any privileged church either on the second of August or, if transferred, on the following Sunday, but not in the same church on both days. This conclusion is confirmed by the wording of the present reply of the Sacred Penitentiary *ad I.* It is therefore quite lawful to retain the indulgence on the feast in one privileged church and to transfer it to the following Sunday in another privileged church. If then a person, besides fulfilling the other conditions, has made the prescribed visits on the feast itself in a church for which the competent superior has not transferred the indulgence, and thus has gained the indulgence on the second of August, the same person can a second time gain the indulgence on the following Sunday by making the visits afresh in some other privileged church in which the indulgence has been legitimately transferred.

In this connexion it must be borne in mind that in those years in which the second of August falls on Sunday, as will be the case in 1931, the transfer is not permissible.[2]

Then, too, the question might be raised whether or not one who has already gained the indulgence in one privileged church on the feast and now wants to gain it afresh in some other privileged church on the following Sunday, must besides repeating the visits to the latter church also go to Confession and Communion again. From Canon 931 § 1 it appears that this is not necessary and that one Confession and one Communion will suffice to gain the Portiuncula Indulgence (and also other indulgences for which Confession and Communion are prescribed) on both days, provided that the Confession is not made earlier than eight days before the Sunday and the Communion received not earlier than the Saturday before the Sunday, or both not later than the octave of the feast.[3]

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[2] Cf. n. VII of the decree in the article referred to, p. 8.

SIX OUR FATHERS, HAIL MARYS, AND GLORYS PRESCRIBED.

The second question settled by the Sacred Penitentiary refers to the prayer prescribed for each visit. It was pointed out in the previous article that, while not certain, it was not improbable that any prayer equivalent in length to those mentioned in the decree would suffice for the condition. The recent reply rejects this view and declares that the six Our Fathers, Hail Marys and Glorys are specifically required, so that, unless the Our Father, Hail Mary and Glory be said six times at every visit, this condition of the prescribed prayer according to the intention of the Pope would not be fulfilled. The decree prescribes that those three prayers be said "at least six times" (*saltem sexies*) at each visit. There is nothing to prevent one from repeating them more than six times or from *adding* other prayers at each visit (e.g., after each Glory), but *substitution* of other prayers for the six Our Fathers, Hail Marys and Glorys may not be made, under penalty of losing the indulgence.

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[3] In discussing Canon 931, § 1, authors refer to the decision of the Sacred Congregation of Indulgences and Relics, 29 May, 1841, ad 1. [*Decreta Authentica S. C. Ind. et Rel.* (Ratisbon, 1883), n. 291], which permitted the gaining of several indulgences for which Confession and Communion were prescribed, on the one day on which after Confession Communion was received. However, the modified requirements as to the time when these two Sacraments must be received as a condition for gaining indulgences seems to warrant the above conclusion. Still, urging at least another Communion for gaining the Portiuncula also on the Sunday following the feast would be quite in place. Cf. F. E. Hagedorn, *General Legislation on Indulgences* (Washington, 1924), pp. 121-128; Cappello, *De Sacramentis,* vol. II, pars I: *De Poenitentia* (Turin: Peter Marietti, 1926), n. 970-971; Fanfani, *De Indulgentiis* (2. ed., Turin: Peter Marietti, 1926), n. 39 (*e*), 40.

ORIGIN OF FORTY HOURS' DEVOTION IN THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

There is an excellent article in your June number, by the Rev. John M. Beierschmidt, C.SS.R., concerning the origin of the Devotion of the Forty Hours in the United States. He mentions another article, which appeared in January, 1919, contradicting a statement in my book, *The Externals of the Catholic Church* (P. J. Kenedy and Sons), to the effect that "the devotion was not introduced into the United States until about 1854, probably by Archbishop Kenrick of Baltimore." Father Beierschmidt very properly maintains that the honor goes to the saintly Philadelphia prelate, the Venerable John Neumann. To support his claim, he quotes an article by Martin I. J. Griffin which is definite and satisfactory.

These writers are absolutely right, and my statement in *The Externals* was entirely wrong—caused by a paucity of material, by not having access to reliable sources. I was misled by a line in the *Catholic Encyclopedia* (Vol. II, article "Baltimore"); the later volumes had not appeared when I was gathering material; and I used considerably the good but out-of-date *Sacramentals* of Father Lambing. Let me quote from page 130 of that book: "It is not certain who introduced the devotion of the Forty Hours into the United States; but it was most probably either Archbishop Kenrick of Baltimore or Bishop Neumann of Philadelphia, and about the year 1854." Well, I guessed wrongly; later researches show almost indisputably that the honor belongs to Philadelphia.

The error should have been corrected in some one of the numerous reprintings of *The Externals,* and will be attended to.

JOHN F. SULLIVAN.

Criticisms and Notes

THE CAPUCHINS IN FRENCH LOUISIANA (1722-1766). By Claude L. Vogel, O.M.Cap., Ph.D. New York, Joseph F. Wagner, Inc.

This very interesting monograph is No. 7 of the Studies in American Church History published under the auspices of the Catholic University of America. It is divided into nine chapters, and contains a valuable bibliography of eleven pages. The period of the Capuchin activities in Louisiana treated in this publication embraces only forty-four years—that is, from the coming of the French Capuchins to Louisiana until the final extinction of the French régime in favor of the domination of Spain. The history of the Spanish Capuchins in Louisiana is reserved for a second monograph.

The first chapter treats of the discovery and settlement of Louisiana 1539-1722 — that is, the period preceding the coming of the Capuchins to Louisiana. The author begins the historical record of the vast territory called Louisiana with the landing of De Soto's fleet at Tampa Bay, Florida, this being the beginning of Spanish exploration of a large part of the valley of the Mississippi. He then alludes to the voyage of the Joliet-Marquette party from the great lakes down the Mississippi River to Arkansas in 1673 and the subsequent voyage of La Salle to the mouth of the great river. From this time on, all the territory watered by the Mississippi and its tributaries was known as Louisiana.

Now it would not be quite correct to say, as Father Vogel does, that this vast territory of Louisiana " was destined to be evangelized by the Capuchin Sons of St. Francis "; for this northern portion was evangelized by the Jesuit Fathers, coming down from Quebec by way of the great lakes to the Illinois country long before the Capuchins arrived in New Orleans. Of course, the author admits this fact when he says on page 8: " In the northern part of the valley the Jesuits had opened missions at Kaskaskia, Michilimackinac, Peoria, and at various other Indian villages." Michilimackinac is much older than Kaskaskia and Peoria, but it is not situated in the Mississippi Valley as the two other places are. Both of them, however, antedate the arrival of the Capuchins by more than twenty years. It was under the Spanish dominion that the Capuchins extended their missionary efforts to the northern part of Louisiana. The first pastor of St. Louis, P. Barnard de Limpach, was a member of the Order; so were Fathers Hilaire de Genevaux and Louis Guignes of Ste Genevieve. But Jesuit missionaries had preceded them all in the Illinois country.

Father Vogel in his Foreword says: "The account (of the Capuchins) written by John Gilmary Shea is meagre and fragmentary and affords little satisfaction to the student of Church history" (p. xii). Shea certainly made every effort in his limited power to obtain documents on the history of the Capuchins in Louisiana. In a few letters written to Chancellor Van der Sander of St. Louis he expressed his strong conviction that Gayarre's account cannot be fully credited and he complains bitterly that all his efforts to obtain copies of Roman documents bearing on the matter proved ineffectual. Father Vogel found himself in a far more favorable condition. His archival material from Rome, Paris and New Orleans opened new and surprising views to him. It was in 1717 that the "Company of the West" to whom the crown of France had entrusted the government of Louisiana, requested Bishop de Mornay, Coadjutor to the Bishop of Quebec and his Vicar General for Louisiana, to send missionaries to Louisiana, and Bishop de Mornay offered this mission to the Capuchins of Champagne. The Capuchin Provincial of Champagne appealed to the Holy See for a Prefecture in Louisiana. The request was refused, as there "were enough missionaries on the spot" (p. 23). On 16 May, 1722, the tripartite division of the entire territory was made, by which the Capuchins were assigned to the territory west of the Mississippi river, from the Gulf to the point of entry of the Ohio into the Mississippi river. Their Superior was to be Vicar General of the Bishop of Quebec and to have his residence in New Orleans. The territory north of this point on both sides of the Mississippi was to be under Jesuit control and their Superior was to be Vicar General of the Bishop of Quebec for that district. The Carmelites, having received the territory south of the Ohio and east of the Mississippi rivers, were soon deprived of it by the Bishop of Quebec and returned to France. Now the two great Orders, the Jesuits and Capuchins were in charge of the vast territory of Louisiana, each having a Vicar General of its own. But the spirit of Gallicanism, which had for a long time been active in France, manifested itself in the ecclesiastical affairs of Louisiana. The "Company of the West" or "Company of the Indies" claimed the rights of patronage and the faculty to name the pastors and other ecclesiastics "as shall be suitable to establish in the colony", and the Council of the Company proceeded to establish a convent of the Capuchins of Champagne under the authority of the Bishop of Quebec in the land of Louisiana, and to appoint their Superior Vicar General with authority over all priests in the colony.

This decree is printed in full on pp. 25-26. Now although there is no mention of the Bishop of Quebec's consent to this arrangement, it appears from a letter of his dated 7 July, 1725, that he consented to leave Father Raphael, the appointee of the Company, in the office of Vicar General together with his own appointee, Father Bruno.

In December, 1723, the Company of the Indies fixed the boundary of the Capuchin mission at Natchez instead of the Ohio river. This was done without knowledge and consent of the Bishop of Quebec, as appears from his letter of 7 July, 1725 (p. 34). The Jesuit mission now extended from Kaskaskia in the north to the Yazoos and Arkansas in the south. But the Tamavoa Mission was not included as it lay north of Kaskaskia. Father Thanmur (not Tamur) was with Father Le Mercier at Tamavoa up to 1723, whilst the Vicar General of the Seminary priests (Mgr. Varlet) had become Coadjutor Bishop of Babylon. But in June, 1723, Father Le Mercier accompanied Bourgmont's expedition up the Missouri river and remained at Fort Orleans as chaplain and missionary until 1728. (Cf. Garraghan in *Thought,* Vol. I, No. 2. Cf. Map in Vogel, p. 58.) The Bishop of Quebec approved the extension of the Jesuit jurisdiction as far south as Natchez.

Father Vogel's third chapter gives a succinct account of the various Capuchin parishes and missions in their part of Louisiana based upon the official report of Father Raphael, the Superior of the mission. It is of deep interest. The educational work of the Capuchins takes up chapter IV. In the establishment of schools in New Orleans the Jesuit Father Beaubois receives the well-merited credit (pp. 77-83). Until 1741 the Jesuit Superior had only a residence but no independent jurisdiction in New Orleans. But in that year Bishop Pontbriand of Quebec transferred the office of Vicar General from the Capuchins to the Jesuits. How this came about is shown in chapters VII and VIII. These chapters are not pleasant reading, yet as a part of the history of that period deserve attention.

The change was primarily due to the acknowledged fact that the Capuchin Province of Champagne was not able to furnish a sufficient number of missionaries for Lower Louisiana (pp. 84-85). In consequence the Indian Missions in Louisiana were offered to the Jesuits, who already had flourishing missions in the north. The Capuchins resented the transfer of their Indian Missions. Father Vogel contends that it was effected mainly for political reasons. To substantiate his contention he quotes the letter of Count Maurepas, the French Minister of the Navy. That the Indian missionaries were considered useful and even necessary instruments to counteract the hostile intentions of the neighboring English, does not detract in the least from the good intentions of the Jesuits who undertook the missions. It was plain that more missionaries were needed than the Capuchins could furnish; why not take them when offered by the Jesuits? It is perfectly correct to say that " the chief purpose, therefore, of sending the Jesuits to the Indians of Louisiana was not only to win their souls to Christ, but also to act as mediators between the French and the savages," but that was certainly not to their discredit.

Father de Beaubois, from 1726 Superior in charge of the Indian missions in Louisiana, took up his abode in New Orleans. In consequence, the Superior of the Capuchins suspected an intrigue against the Capuchins on the part of the Jesuits, although Father Beaubois professed absolute loyalty to the Vicar General, Father Raphael.

Chapter Sixth recounts the religious conditions in the Colony (pp. 102-118). It furnishes sad but very important information derived from reliable sources. A new governor, M. Perier, was appointed. He arrived in company of Father Beaubois, 15 March, 1727. Nine Jesuit missionaries were sent out that year to their posts while Father de Beaubois, the Superior, remained in New Orleans; Father Raphael, the Vicar General, had eight Capuchins and one Recollect under his immediate orders, attending the French colonists. All might have gone well, but human frailty intervened. Father Raphael uttered some disparaging criticism of the Ursuline School founded by Father Beaubois (p. 124). Father Raphael was angry because he suspected Father Beaubois of having spread rumors about his having written a disparaging letter concerning the Jesuit Superior. No doubt trouble-makers fanned the flame. In this controversy Father Vogel naturally sympathizes with his Order and is led at times to use harsher terms than are warranted by the matter. Yet in the main he manifests judicial fairness. The whole question is one of authority. Father Beaubois always respects the authority of the Vicar General, but claims his rights as the Superior of the Jesuits. Father Raphael charged the Jesuit Superior with a number of infringements on his authority as Vicar General, most of them of a trivial nature. But the serious charge was that Father Beaubois had violated a treaty made with the Company of the Indies and approved by the Jesuit General and the Propaganda, binding himself "not to perform any ecclesiastical function in New Orleans without the consent of the Capuchins," and that in spite of this "he had been working at Quebec with the Bishop to have him accord to him the rank and authority of Vicar General even at New Orleans".

Father Beaubois claimed to have a letter from the Bishop "commanding him to exercise his powers of Vicar General even at New Orleans" (p. 134). It must be taken into consideration that Father Beaubois as Superior of the Jesuits was Vicar General of the Bishop of Quebec with full powers in the northern part of Louisiana, and that Father Raphael only questioned his right to use those powers in New Orleans because the Company of the Indies — that is, the civil government of the colony—had imposed this restriction on him when entrusting the Indian Missions in Lower Louisiana to his care. Whatever we may think of the quarrel in which both parties thought they were right, we must admit that objectively the Jesuit was right in rejecting or at least disregarding the supremacy of the civil authorities in matters ecclesiastical. "The gentlemen of the Company" — that is, the civil government — upheld Father Raphael. "The Bishop of Quebec, the spiritual authority, upheld Father Beaubois. Before the world Father Beaubois lost his case; before the Church he won, though his triumph did not appear until 28 May, 1741, when the Capuchin Superior was apprised of the fact that Bishop Pontbriand had subjected the whole mission of Louisiana to the Vicar General of the Jesuits. But even this decision did not bring peace (p. 178). The Gallican kernel of the whole matter is briefly stated by Father Vogel (p. 180). The Capuchins used the club of the royal *Placet* to frustrate the will of the ecclesiastical authority; legally they were right, but canonically they were wrong; both were victims of royal autocracy (p. 186). In 1763 the Jesuits were expelled from Louisiana and the Capuchin Father Dagobent of Longory was appointed Vicar General of Louisiana, both Upper and Lower.

Father Vogel's monograph is a most valuable contribution to the history of the American Church in its earlier days. We can but hope that he will continue his work through the Spanish period also.

J. E. R.

MERE SAINT JEAN FONTBONNE, Fondatrice de la Congregation de St. Joseph de Lyon, Restauratrice de l'Institut. Coup d'Oeil sur ses Oeuvres. Par l'auteur de "Lui". Desclée, de Brouwer & Cie, Paris et Bruges. 1929. Pp. 606.

The religious congregation known under the title of Sisters of St. Joseph, called into the service of the Church under the direction of a Jesuit priest, P. Medaille, with the active support of the Bishop of Puy in France during the seventeenth century, occupies a unique place in the development of conventual life. It was the first religious institute to carry into practical effect the aim of St. Francis de Sales and of St. Vincent de Paul, adapting the hitherto traditional, cloistral separation under a common rule, to which women bound themselves by perpetual vows for the attainment of personal perfection and the exercise of educational and charitable work. The story of the institute and its development is sufficiently known to interested readers of American church history through the biography of Mère Saint Jean, by Canon Rivaux of Grenoble (1887), and by

Sister Mary Lucida's *The Congregation of St. Joseph* (1923). It is now retold in a way which adds to the charm, at once realistic and poetic, of a personality which possessed in an eminent degree the gifts of holiness, administrative wisdom, and that fortitude which enabled her to overcome obstacles before which ordinary human courage would have quailed.

Canon Rivaux had made the best of his opportunity to draw information of the character and work of Mother St. Jean Fontbonne from trustworthy persons who had known and lived with her. Nevertheless the turmoil of the French Revolution had prevented access to important documents bearing witness to the wisdom and zeal of the saintly foundress. Subsequent efforts in the same direction, made on occasion of the centenary of the Lyons motherhouse in 1908, were equally unsuccessful. Recently, however, our present author came upon hitherto unpublished letters and notes which helped to piece out the lacunae touching the early community life at Monistrol (Haute Loire). These manuscripts, containing correspondence of the leading ecclesiastics connected with the organization of religious community life in France, offered important additions for a new biography, in which not only the life of the foundress but the functions of the institute over which she presided are outlined in such a manner as to become a fresh inspiration to the members and supporters of the Congregation of St. Joseph.

The volume is well characterized as a literary production *simple et grande,* presenting the beautiful image of this valiant woman in three parts. The first, entitled " Le matin d'une belle vie ", pictures the home of the child who becomes enamored of St. Joseph through the devotion of her oldest sister Margaret, who had sought religious perfection in the convent under the patronage of the holy Foster Father of Christ. Jeanne, at the age of six, moved to cast herself at the feet of the saint, forthwith offers her innocent heart in promise of perpetual virginity. She had been born and baptized on the last day of March (1759), the month dedicated to St. Joseph, who now became the guardian of her aspiration to holiness in the parental household. Child as she was, little Jeanne moved about her tasks like a princess conscious of her independence in matters concerning her soul. With this mind she sought permission from the local curé to make her first Communion, regardless of the admonition of those who thought her too young. With the Sacred Heart thus sheltered in her own, she became the sunlight of her home and companions. As she grew, her education was entrusted, with that of the second sister Marie, to the care of the religious at Bas. One day, the 19th of March, the two girls were present at a reception of novices, where the bishop, Monseigneur de Galard, was attracted by their devout manner. When shortly afterward he had occasion to appoint their aunt, who was a nun, to open a house of St. Joseph's Sisters in Monistrol, he remembered the two young girls, her nieces, and told her to bring them with her as postulants. On 17 December, 1778, they received the holy habit; and thus began their first training in the educational tasks to which the community was mainly devoted.

Barely seven years had passed when by order of the same bishop, supported by the vote of the community, Jeanne, despite her youth, was appointed local superior at Monistrol. The young mother soon confirmed the trust placed in her, winning the affection of her sisters, and opening up new avenues to serve the sick and the poor of the district, while continuing the normal work of educating girls. Meanwhile dark clouds were gathering for the community, owing to the revolutionary movement, which gained popular control and demanded independence from the authority of the Holy See under pretext of loyalty to the Republic. In this crisis Mother St. Jean's nobility and courage stand forth as an example of that holy independence which sets aside all human considerations in the service of God. While many religious, priests, and for a time even the bishop, yielded to the revolutionary forces demanding the oath of civil allegiance, Mother St. Jean openly refused to do so. In consequence the religious under her care were subjected to endless indignities, persecution and imprisonment, with the result that the convent was confiscated, while the nuns were driven forth, to suffer a temporary martyrdom for religion and virtue.

After that followed a slow revival, when the excesses of the Revolution had come to an end. Mère St. Jean Fontbonne henceforth enters upon a new course of religious activity in which her prudence, self-denial and charity shine forth with fresh brilliance as the restorer of the Order of St. Joseph, not only in France but throughout Europe, the colonies and the United States. Her trials, her labors, her reforms and the success which attended them are detailed by our author under the captions, *Journée laborieuse* and *Répos du Soir*.

Space does not permit our entering upon the fascinating picture here drawn of the saintly foundress and religious reformer whose name illumines alike the annals of history and asceticism. No doubt the work will find a capable translator at an early date, to make the edifying account accessible to English readers, and thus gain candidates for the continuation of the splendid foundation in which the Sisters of St. Joseph, in their separate fields of labor and with certain adaptations to local conditions in the original form of constitution and rules, with the approval of the Apostolic See, are engaged throughout the Catholic missionary world.

AQUILEIA ROMANA — Ricerche di Storia e di Epigrafia. Per Aristide Calderini, Professore stabile di Antichita classiche. (Pubblicazioni della Universita Cattolica del Sacro Cuore.) Societa Editrice "Vita e Pensiero", Milano. 1930. Pp. cxxxvi-594.

The story of the ancient Roman city of Aquileia forms one of the most interesting and instructive chapters in ecclesiastical history, and incidentally illustrates, in its epigraphic remains, certain peculiar developments of comparative philology. An island-cluster on the northeastern coast of Trieste, now reduced to fishermen's huts, held at one time the position of world distinction as renowned as Milan or even Rome, until it was supplanted by Venice on the west side of the Adriatic. Founded at the beginning of the second century before Christ, as a military fortification of the Roman Empire to guard against the vandal inroads from the north, it soon attracted the industrial lords of the surrounding maritime countries.

With the establishment of Christianity, through the apostolate of Sts. Mark and Titus, in Illyria, close to the Austrian and Balkan provinces, Aquileia became an important ecclesiastical centre, and later assumed the title of a patriarchate, for a time independent of Rome. The invasion of King Attila in the fifth century centred for some time upon Aquileia, and ultimately destroyed it as a metropolitan capital. After countless struggles, in which national and ecclesiastical ambitions were the chief sources of contention, the city gradually lost its prestige. Its decline, and removal from the scene of historical importance, was accelerated by an earthquake in the fourteenth century, which demolished it in great part. Amid the subsequent revolutionary hostilities affecting Italian, Hungarian and Austrian interests, Aquileia became a merely nominal province under the immediate authority of the Holy See.

Wholesale destruction of ancient monuments which had witnessed the great influence of Aquileia at one time, has stimulated historical research in later years, leading to the discovery of buildings, tombs, tablets and ornamental remains of incalculable value, to shed light on events in State and Church covering a space of two thousand years, without which civil and ecclesiastical history would be sadly wanting in completeness during most important eras subsequent to its destruction.

Recent excavations, occasioned by the burial and exhumation of the bodies of soldiers during the recent war, have added considerably to the finds already collected in the South-Italian museums and kindred national collections of the Roman and Austro-Gothic ages. It is on these that Professor Calderini bases his reconstructive study of ancient Aquileia. In his researches our author was able to avail himself of the important work of Gian Domenico Bertoli, *Le Antichità di Aquileia profane e sacre,* first edited with numerous original documents and illustrations at Venice in 1739. Other sources hitherto unpublished were found in the archiepiscopal Seminary and State libraries of Udine, Gorizia, Friuli, Milan, and in some important private collections outside Italy.

With these resources at his service Professor Calderini presents a volume consisting of two distinct and equally important sections. In a scholarly introduction he examines the sources which show the character of the remains and the site of the patriarchal metropolis. The author thus enters on the historical development of the city, in its various relations to the native population under pagan, and later under Christian rule. He reviews the role which the city played as a military centre, its successive national and civic administrations, its commerce and industrial leadership and the various customs, habits and diversions of the people, their peculiar dress, and above all the mixed idioms due to the conflux of different nationalities. These features are discussed with scientific attention to detail, yet in a style sufficiently popular to appeal to the intelligence of the average student of history. The most striking elements of the work are the interesting ethnographical problems discussed and solved in a separate chapter dealing with the onomastical system, and revealed in a study of the Aquileian remains. The manuscripts of successive periods exhibit a singular variety in the use of prenomina, cognomina, appellatives, and the number of titles, often indicating, besides native association and family connexions, unusual qualities of character, official position, military rank, and professional standing. Besides the account of these studies, which are attractive to the linguist and the student of ethnology, the volume gives accurate details of measurement of local sites, tombs, sanctuaries, and the like.

The book is the first of a series of volumes in pursuit of the same theme, for which the author has abundant material and the evident qualifications to make further use of it to the best advantage of historical science.

HEBREWISMS OF WEST AFRICA: From Nile to Niger with the Jews. By Joseph J. Williams, S.J. Lincoln MacVeagh, The Dial Press, New York. 1930.

In this interesting volume Dr. Williams gives the results of five years of personal study of the West Indian Negro of Jamaica, followed by eleven years of intensive research in the field of African anthropology. His purpose is to trace through diffusion from the

Nile to the Niger, that is, from Egypt to the heart of the Negro Land, the numerous Hebrewisms, real or apparent, which are to be found among some negro tribes of West Africa, more particularly among the Ashanti of the Gold Coast, the ancestors of the Jamaica Coromantyns.

His work consists of two parts. After the Introduction which deals with Ashanti influence in Jamaica and a chapter on the origin of the Ashanti themselves, whom he considers an ethnic complex, he describes in order, Ashanti Hebrewisms, the notion of the supreme Being among the Ashanti, and other Hebrewisms in West Africa. These so-called Hebrewisms are cultural traits, religious ideas and social customs, which he attributes to Jewish influence. They include — to mention a few of the more striking: the name of God, Onyame, the last part of which, Yame, would be identical with Yahweh; the Ob cult, a species of witchcraft; the stool or chair as a symbol of honor, dignity, and authority; religious dances; seclusion of women during certain periods; uncleanness after childbirth; legal defilement; many ceremonial ablutions, and loan words that seem to betray a Semitic origin. From all this he concludes that the Ashanti, somewhere in their development as a tribe, came under a strong Hebraic influence, since such cultural parallels, taken as a whole, cannot be explained away by mere coincidence or convergent evolution, especially if we can establish the probability of historical contact between the Ashanti and the ancient Hebrews.

To show the probability of such a contact is the object of the remaining chapters, in which the author seeks to prove that Hebrew culture, in some manner or other, found its way from Egypt into West Africa. First he dismisses as improbable any influence from the Lost Tribes of Israel, for these were, to all intents and purposes, absorbed by the various nations among which they were scattered. Next he describes the beliefs of the Falashas or Abyssinian Jews and concludes that they are not of a character to account for the Hebrewisms in question. Then in chapters VIII and IX, entitled respectively "Vanished Glories of the North" and "Mysteries of the Desert", he sifts the evidence that may be gathered from the many Jewish colonies in and around Carthage, in Cyrenaica, Morocco, Ghana and the Sahara oases, and finds that it cannot give us a satisfactory solution of the problem. Hence, he says, we have to look to Egypt for the real Hebraic influence which has left its impress upon the Ashanti. This is the burden of chapters X and XI: "The Flesh Pots of Egypt" and "The Long Trek". He shows how Jewish emigration into the land of the Pharaohs had been going on from time immemorial; how it must have increased during the reigns of Solomon and David owing to commercial intercourse between the two countries; and how, especially after the destruction of the kingdom of Juda in 586 B. C., large numbers of refugees settled in the provinces of the Delta, whilst others pushed as far south as the first cataract of the Nile. Opposite Assuan on the island of Elephantine, they built a temple where they worshiped Yahweh under the name of Ya'u, and they practised the same religion which, in the days of Manasses, had drawn divine vengeance upon the nation. In chapter XI the author tells the story of the Songhois, a conglomeration of tribes and peoples, including Negroes, Egyptians, Abyssinians and probably Jewish refugees, who had their origin near the banks of the Nile, and began, even before the Christian era, their long migration westward to the Niger country. Their line of march naturally followed the main route of commerce between Egypt and West Africa, and passed by way of Khartum, Kordofan, Darfur, Wadai, north of Lake Chad, and along the Yobe and Hadeija rivers to Kano and the Niger itself. There, about the beginning of the fourth century A. D., they founded a powerful empire which for a time dominated West Africa and was finally destroyed by the refugee Moors of Spain. It is very probable that the parent stock of the Ashanti is to be associated with the Songhois, but, whether it is or not, it is the author's conclusion that a Jewish element is to be found among the Ashanti, and that this same element is directly connected with the Hebrews of pre-Babylonian days, presumably through the refugees of Egypt. This alone can account for the Hebrewisms described in the first part of the book.

This conclusion is put forth merely as a theory and the learned author does not claim for it any degree of certitude. Like other theories, it may not appeal to every reader, at least in all its phases. Some philologists will not readily accept all the proposed etymologies, for example the identity of Yame and Yahweh, of dwira and ṭohorah (cleansing), of gwa and qālaʻ (to carve). Others will prefer to explain many of the Hebrewisms mentioned, as mere coincidences and account for them by independent evolution. However, all students of anthropology owe the author a debt of gratitude for having brought together, in a well-written volume, an imposing array of facts that call for an explanation and for having indicated probable lines of communication and possible points of contact whereby many a cultural trait, religious observance and social custom may have passed from the fair sons of Israel to the dark denizens of the Gold Coast.

Two excellent features of the book are the extensive Bibliography (pp. 357-409) and the analytical Index (pp. 411-443).

LE LIVRE DES EXERCISES DE LOYOLA. Par Maurice Meschler, S.J. Edité Par W. Sierp, S.J. Herder: St. Louis.

IGNATIANISCHE WEGWEISUNG. Von Walter Sierp. Herder: St. Louis.

These two books are very timely because of the increased interest in the Spiritual Exercises of St. Ignatius which the recent pronouncement of Pope Pius XI has aroused.

The first of these two books is an excellent translation by Father Sierp of the late Father Meschler's *Long Retreat.* These pages are the fruit of many years of earnest study of the Exercises and of the experience gathered in giving them to the novices of the Society of Jesus.

The running commentary on the various Exercises is most illuminating. The purpose and the logical sequence of the various Exercises are especially emphasized. After reading Father Meschler's remarks the reader has a keener appreciation of the "Additions" and is more impressed by the deep knowledge of human psychology possessed by St. Ignatius.

The thoughts proposed by St. Ignatius for meditation are clearly and beautifully developed. This is particularly true of the meditations called "Applications of the Senses". So graphically are the scenes in the life of our Lord depicted, and so realistically are the characters of the companions of the Master delineated, that one ceases to be merely a reader, and even a spectator, and becomes an active participant in the enfolding of the mystery which is being described.

This book is invaluable as a meditation vade mecum. It will be very helpful for those who are called upon to give retreats to religious. The meditations, with the exception of the applications of the senses, cannot well be used as sermons to the people. For a modern audience they are too heavy and too barren of concrete examples and illustrations taken from everyday life.

The second of these books is an original work by Father Sierp. This is a treatise on the "Foundation" of the Spiritual Exercises. This is the most exhaustive treatment on an Ignatian meditation that has appeared in print. In the first part of the book we find a lucid and detailed exposition of the text of St. Ignatius. In the second part the points of the meditation are developed at great length and suggestions are given for other methods of development. The book will prove itself to be a veritable storehouse of ideas for the preacher. We can readily understand why Father Sierp is so popular as a missioner.

Some of the thoughts of the "Foundation", clothed in the form of devotional exercises, as for example, "Der freudenreiche Rosenkranz in Geise Fundamentes gebetet", take on new force and beauty.

LE MODERNISME DANS L'EGLISE. By Jean Rivière. Librairie Letouzey et Ané, Paris. 1929. Pp. xxix-589 (paper).

Contemporary history can never be an adequate survey of the whole situation and ultimate effects of the events with which it deals. While in our time the rapidity of communication permits the observation of movements as they make their appearance in all parts of the world, it is still necessary to leave to the historian of a later day the critical estimate of their weight and bearings. It had best be so; when a bitter conflict has been brought to a conclusion, it is well to leave the study of the whole affair to those to whom it can have only a historical interest. In leaving his studies in the history of dogma in the early Church and the Middle Ages to give us this work on the heresy of Modernism, Jean Rivière has gone from a difficult field to one more difficult; he has, one might say, attempted a biography where only an obituary was feasible. He has brought together a mass of detail, papal encyclicals, magazine articles, books, and newspaper accounts, but the fact is that in the less than a quarter of a century which has passed since the *Pascendi dominici gregis,* this matter has not settled into its proper historical perspective.

This rather lengthy work is divided into an introduction and six parts. The introduction points out the difference in the nuances given the word "modernist" as used concerning the rise of Scholasticism in the thirteenth century and the heresy condemned by Pius X. The first part deals with the origins of the heresy in the development of thought and with certain factors and incidents which preceded its formal appearance. Chapter VI of this part places the *controvèrse americaniste* among the *incidents précurseurs.* Dr. Rivière here carries us back to the days of the World's Fair at Chicago. The fact is that at that time the best that Catholics in America could hope for was recognition; even the school children, despite the poverty of our schools, worked zealously on papers to be included among the exhibits, in order that our leaders might have something to show to the American nation. That a Catholic might be looked to as a leader of the whole American people was a far-off dream; our utmost expectation was to obtain a hearing before the American public. We were proud when we learned that Cardinal Gibbons was for one day to lead in the religious discussions. That all this work should some day be chronicled historically among the incidents leading up to or accounting in any measure for the existence of a great heresy was not conceivable then and remains a historical misconception now. We regret to see it classed even among incidents having anything to do with Modernism. Certain Europeans conceived the idea that the progress of the Catholic Church in the United States must be due to doctrinal modifications, when as a matter of fact it was due to hard missionary work accompanied by sacrifices of every kind on the part of the Catholic population. The venerable names of Gibbons, Keane and Ireland cannot be associated with the rise of Modernism, and would be better left out of any treatise on the subject.

The remainder of the book is concerned with the drawn-out struggle over psychology, history, Sacred Scripture, symbolism and doctrinal relativity whose complexus made up the heresy. It is traced from Marcel Hébert through M. Loisy and George Tyrrell to the repercussions awakened in various nations by their novelties. The devices used by the Modernists in prolonging the crisis are given in well-documented form. In France the Biblical question, the history of dogma and pseudo-mystical criticism were mingled with an exaggerated emotionalism; in England, there was Tyrrell with his successive publications, confidential and otherwise; in Italy, Murri agitated the social question and Christian democracy; in Germany, we have the case of Schell and the controversies which followed. The only mention which Rivière finds noteworthy in America is an orthodox quotation of warning from the *Freeman's Journal*. The story of the decree *Lamentabili* and the Encyclical *Pascendi* is well narrated, with the subsequent events to the death-knell of Modernism. The author concludes that its reappearance is not probable; and as the struggle is now veering to atheism vs. Christ, this conclusion is correct.

BACKGROUNDS OF BIOLOGY. By Giesen and Malumphy. The Bruce Publishing Co., Milwaukee. 1929. Pp. x-278.

There are many general readers who, lacking the opportunity for systematic laboratory work, will welcome this work. It undertakes to explain certain of the leading biological ideas in a manner intelligible to one who has little or no formal training in the subject. In many places it assumes a quasi-apologetic tone, insisting on the applications of biology of importance to the sociologist and the pedagogue. However, we do not like the pedagogical method which allows an error and then corrects it. Thus (p. 73) we find, "The answer to this question will afford us an opportunity to correct an error which, up to the present, has been allowed to stand for the sake of clearness." Nor is that a pleasing analogy which is drawn (p. 86) between the growth and culture of beans and the care of the human child. When human life is considered in its manifold relations, the facts are best taken from human life. The danger here lies in this: if you insist upon the analogy between lower forms and human life and its environment in some cases, why not carry the principle to its logical conclusion, and apply it in all cases? The analogy is too limited for use in the sociological and pedagogical fields.

In Chapter XVII the approach is formally made to the domains of psychology and philosophy. Here the authors would do well to draw a more explicit distinction between the study of animal behavior and the operation of the human mind. While the chapter is headed " Animal Psychology ", the authors immediately begin to discuss matter and mind. Professor Hocking, at the Sixth International Congress of Philosophy, convicted the animal psychologists of studying not mind, but " near-mind ". In the last analysis, the study of mental phenomena is confined to man; they can only be studied in their physical and physiological manifestations in any other creature. The meaning of the sentence (p. 259) quoting Descartes, " I think, therefore I am ", is not clear; the sentence appears incomplete. A scholastic dualist would not call the soul " the personality ". At p. 265, instincts are limited to protective reactions. Could the feeding of birds in the nest be called such? Is the scratching of the body in the case of a decerebrated frog rightly classed as instinct? But we must commend the account of Gregory Mendel and his work. An account of Spallanzani and his work should have been included, especially as the volume's publication coincided with the second centenary of his birth. However, it may be expecting too much to ask the biologist to be at the same time pedagogue, sociologist, historian, and philosopher.

Literary Chat

The restless energy now devoted by leaders in Catholic education to improvement of our methods of teaching religion has led to the production of an impressive body of literature. It indicates on the whole an effort to retain much that is wholesome in our traditions and at the same time to take advantage of recent progress in general pedagogy and of the lessons of experience. The combination of what is old and what is new in obedience to the spirit of the Church is the outcome for which all teachers of religion look. The fact that there is so much discussion, so much effort to improve the quality of our teaching of religion, serves as a stimulus and keeps one openminded.

These remarks are prompted by the appearance of three volumes which we owe to the pen of the Rev. Patrick T. Quinlan. (*Our Faith,* 68 pp.; *The Holy Sacrifice of the Mass,* 56 pp.; *The Powerful Sacraments,* 56 pp. Catholic Doctrine Press, 225 Varick St., New York City.) The text contains a running narrative averaging two pages to a lesson, each of which carries an illustration. The work is written in relation to and based upon the Baltimore Catechism and Scripture. But the narrative form employed avoids the rigidities of question and answer and holds attention readily. The author bases his exposition on very wide experience in the systematic teaching of religion to children. It may be that his experience guided him in the choice of the form adopted, the books being 12½ by 8½ inches, bound in paper. The proper care of them on the part of children will possibly be made difficult on this account.

The Fr. Pustet Company has just brought out a new *Horae Diurnae* as of 1930 in pocket size. The antiphons and versicles which recur most frequently and the customary forms of blessing are added in one section as an Appendix. A booklet containing the psalms of the Hours for feast days and the antiphons of the Blessed Virgin accompanies the *Horae.*

An attractive little volume, *Novissima Verba,* has been added to the great body of literature concerning St. Teresa of Lisieux. (P. J. Kenedy and Sons, New York, pp. 218.) The work contains detached sayings of the saint relating to a very wide range of spiritual truths. As she approached death her spiritual insight was quickened and her companions in religion made notes carefully day by day of her conversation and reflexions. In this way the contents of the volume were preserved. A number of short prayers found in the saint's handwriting is included. A touching tribute to the holiness of St. Teresa will be found in the Foreword written by His Eminence Cardinal Bourne.

The young Catholic University of the Sacred Heart at Milan gives evidence of marked scientific activity in many fields. The list of its publications in Philosophy, Law, Sociology, Philology, History, Biology, Religion and Economics, includes sixty volumes.

Those who are interested in the constantly increasing literature on the Blessed Virgin will find of much interest three works which have appeared recently:—*Une Histoire pour Chaque Jour de Mois de Marie,* J. Millot Vicaire Général de Versailles, pp. 252; Pierre Téqui, 82 Rue Bonaparte, Paris VI; *La Sainte Vierge,* B.-M. Morineau de la Compagnie de Marie, pp. 221; Bibliothèque Catholique des Sciences Religieuses, Librairie Bloud et Gay, Paris; *Sous l'Égide de la Vierge Fidèle,* R.P. Régis G. Gerest, O.P.; pp. 375; P. Lethielleux, rue Cassette 10, Paris VI. The last named is the third in a series of volumes under the general title *Veritas.* It is primarily a book of meditations following two earlier volumes of the author.

Pioneers of Christendom, by W. E. Brown (Sands & Co., London and Edinburgh, pp. 280–xii), offers short biographies of Saints Ambrose, Martin, Wilfrid, Boniface, and Dunstan. It adds little, if anything, to our knowledge of the activities of these saints, yet it stresses the part which they played in the development of Europe. The author states that this work is the first step in a plan that will ultimately extend to a wide field. The present work will be of real interest to the general reader who may wish to amplify his knowledge of the lives and work of some of the important bishops of the Church.

The Report of the Society for the Propagation of the Faith, of the Archdiocese of New York, which has just appeared, shows a total of over $656,000.00 contributed during 1929. Of this amount, a little over $500,000.00 was given for foreign missions and the remainder was contributed for home missions. The report indicates contributions from parish churches, from churches without branches, from seminaries, colleges, academies and schools, from institutions and hospitals and perpetual memberships.

Lovers of Newman will find a most sympathetic interpretation of his life and work in a new volume by J. Lewis May. (*Cardinal Newman,* Lincoln MacVeagh, The Dial Press, New York, pp. 309.) One never tires, if one loves Newman, of any literature that arouses affectionate appreciation of him or corroborates one's admiration. The outlines of the story are familiar to us. But any penetrating mind that undertakes the task of a new interpretation may know that its work will be welcome if it is adequate. The way in which any figure of superb powers realizes its mission and goes through the experience of suffering, defeat, baffled endeavor, delayed peace and triumph, is of abiding interest to every thoughtful person. Hence the appeal of Newman is universal and enduring. As the author well says, Newman's "real message is from the heart to the heart and may not be put in words". This volume was chosen as the book of the month recently by the Catholic Book of the Month Club of New York.

Those who value Newman as a spiritual teacher find him highly gifted in penetrating the mysteries of interior life and in preventing spiritual maxims from losing their vitality. He acquaints us with the subtle indirections of motive, with the familiar forms of self-deception, and with the evasions that nature injects constantly into attitude and action. A manual of spiritual life drawn from his teaching would be a most welcome addition to the literature that his life and work have created. Bremond in his *Mystery of Newman,* published in 1907, gives us many glimpses into the heart of the great Cardinal—that is, into his spiritual outlook upon the world and upon his own experience. Nevertheless there is still room for a formal presentation of Newman as a guide in spiritual life.

The Popular Liturgical Library has issued two pamphlets recently which are of value in acquainting us with the spirit of the Liturgical Movement which is gaining daily in strength and significance. They are *The Liturgical Movement,* Series IV, No. 3, and *The Liturgy and the Layman,* Series IV, No. 4. (The Liturgical Press, Collegeville, Minnesota.) Both of these, as is the case generally with these publications, set forth the concept of the mystical body of Christ and the corporate expression of its life in the Church. One of the great services of this movement is that it hinders the faithful from settling down into a purely individualistic attitude toward the spiritual life, and associates the one believer into the body of believers in the Kingdom of Christ, into the congregation of all the faithful of which we heard in our Catechism.

Many practical observations that belong in the field of pastoral theology are brought to attention in a volume published by the B. Herder Book Company, St. Louis. (*Catholic Moral Teaching in Its Relations to Medicine and Hygiene,* by Dr. George Surbled; freely translated from the French by the Rev. Hubert J. Eggemann, pp. 310.) The work represents an endeavor "to study the relation of the moral to the natural laws, to compare and reconcile the teachings of science with those of reason, the conclusions of philosophy with those of theology". Throughout the text the author touches many practical personal and social questions such as temperament, penance, mortification, commercial frauds, housing, clothing, rest, conditions of labor, disease, surgical operations, medical examinations and experiments, insurance, death, care of the dying and of the dead. The reciprocal relations between these problems and moral teaching are touched on briefly. The thoughtful reader will be led to go farther than the author does. It would have been quite in keeping with the spirit of the latter or of the translator, if he had indicated lists of easily accessible works that one might like to consult. We find six pages devoted to commercial and industrial fraud, nine to housing, four to clothing, nine to conditions of industrial labor. The bearing of all of these upon moral welfare is fundamental and, therefore, of practical interest to every priest. But within such brief space only suggestions are possible. The work has gone through two editions and has been commended highly by representative Catholic authorities.

The first principle of historical interpretation demands the sympathetic and fair-minded reconstruction of an era from which any particular aspect is selected for study. The habit of singling out this or that institution from the past and judging it in the light of contemporary history and practice is a sure guarantee of misunderstanding as well as of unscholarly procedure. The Church has abundant experience of this on all sides. The Inquisition is an instance in point. We have little fault to find with scholars who study it in its historical setting. We have much fault to find with those who arbitrarily isolate it out of its historical setting, misrepresent its function and spirit and judge it from a modern standpoint. A good approach to a large view of the Inquisition will be found in a translation from the French by E. C. Messenger of Jean Guiraud's *The Medieval Inquisition.* (Benziger Brother, New York; pp. 208.) An admirable Introduction sets forth briefly and authoritatively the general principles of interpretation that should be brought to bear upon the study. The author then treats the Inquisition from the days of the Cathari in the twelfth century down to the fourteenth. The vindication of the Church in relation to it in no way demands that abuses or mistakes be overlooked. But these will be rightly understood only when the fundamental relations of the Church to the times, to the social order, and to political governments, are taken into account.

Books Received

LIVING WITH THE CHURCH. A Handbook of Instruction in the Liturgy of the Church. By Dom Otto Haering, O.S.B. Translated by Dom Rembert Bularzik, O.S.B., St. John's Abbey, Collegeville, Minn. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xx—191. Price, $1.36; $1.02 *net* to schools.

THE LITURGY AND THE LAYMAN. I. *The Liturgy and the Laity.* By Dr. K. F. McMurtrie. II. *Catholic Action and the Liturgy.* By Dom Joseph Kreuter, O.S.B. III. *The Liturgy and Catholic Women.* By Dom Virgil Michel, O.S.B. Reprinted from *Orate Fratres,* Vol. III, pp. 414-420, 165-170 and 270-276. (*Popular Liturgical Library,* Series IV, No. 4.) Liturgical Press, Collegeville, Minn. 1930. Pp. 28. Price: $0.05; 50 for $2.00; 100 for $3.50.

THE CHANT OF THE CHURCH. I. *The Reform in Church Music.* By Mrs. Justine Bayard Ward. Reprinted with permission from the *Atlantic Monthly,* April 1906. II. *The Chant in Parish Churches.* By Dom Roger Schoenbechler, O.S.B. Reprinted from *Orate Fratres,* Vol. III, pp. 364-368. III. *The New Apostolic Constitution,* Divini Cultis Sanctitatem, *of His Holiness Pope Pius XI* (20 Dec., 1928). (*Popular Liturgical Library,* Series IV, No. 5.) Liturgical Press, Collegeville, Minn. 1930. Pp. 40. Price, $0.05; 50 for $2.00; 100 for $3.50.

THE LITURGICAL MOVEMENT. Purpose, Influence, Significance and General Survey. By Dom Virgil Michel, O.S.B., and the Rev. Martin Hellriegel. (*Popular Liturgical Library,* Series IV, No. 3.) Liturgical Press, Collegeville, Minn. 1930. Pp. 29. Price: $0.05; 50 for $2.00; 100 for $3.50.

HORAE DIURNAE Breviarii Romani ex Decreto SS. Concilii Tridentini Restitui S. Pii V Pontificis Maximi Jussu Editi Aliorumque Pontificum Cura Recogniti Pii Papae X Auctoritate Reformati. Editio quarta juxta typicam amplificata. Psalmi Horarum pro Festis. Folia separata pro majori psallentium commoditate ex diversis Diurnalis partibus excerpta. Frederick Pustet Co., Inc., Ratisbon, New York and Cincinnati. 1930. Pp. 1120. Price, $3.00.

PALÉOGRAPHIE MUSICALE. Les Principaux Manuscrits de Chant Grégorien, Ambrosien, Mozarabe, Gallican, Publiés en Fac-Similés Phototypiques sous la Direction de Dom André Mocquereau Moine de Solesmes. Trente-troisième année — Janvier 1930, N° 136. Desclée & Cie, Tournai, Belgique; Alphonse Picard & Fils, Paris-6^e. Pp. 64. Prix de l'abonnement pour 1930, 75 *fr.*

C. T. S. PAMPHLETS: H 189, *The Soviet Campaign against God.* The Protest of Pope Pius XI. Pp. 14. Price, *one penny.* H 188, *St. Augustine.* By the Rev. C. C. Martindale, S.J. Pp. 32. Price, *twopence.* H 190, *A Popular Guide to Westminster Cathedral.* Edited at Archbishop's House. With two plans. Pp. 26. B 292, *St. Margaret, Queen of Scotland.* By Cecil Kerr. Pp. 31. B 294, *St. John the Baptist.* By the Rev. C. C. Martindale, S.J. Pp. 32. D 287, *The Contemplation of Christ.* By St. Augustine. Pp. 64. F 287, *Returned a Hundred Fold* and *A Christmas Novena.* By Sister Mary Gonzalvo, O.P. Pp. 31. F 288, *Number Fourteen.* By Edith Cowell. Pp. 28. Catholic Truth Society, London, S.W. 1. 1930. Price, *twopence* each except H 189.

COLLEGE DAYS AT THE MANOR. By Mary Dodge TenEyck. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 284. Price, $1.35 *postpaid.*

RAGAMUFFIN. By Ruth Irma Low. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 127. Price, $1.10 *postpaid.*

THE OFFICIAL CATHOLIC DIRECTORY for the Year of Our Lord 1930. Containing Ecclesiastical Statistics of the United States, Alaska, Philippine Islands, the Canal Zone, the Virgin Islands, the Island of Guam, the U. S. Possessions in Samoa, Hawaiian Islands, Porto Rico, British Honduras, C. A.; Jamaica, B. W. I.; Canada, Newfoundland, Ireland, England, Scotland, Wales, Cuba and Mexico. Complete edition. P. J. Kenedy & Sons, New York. Pp. 1471.

JUST STORIES. The Kind That Never Grow Old. By Winfrid Herbst, S.D.S. Society of Divine Savior, St. Nazianz, Wis. 1929. Pp. 190.

ELEMENTS OF ENGLISH COMPOSITION. By Stella S. Center, Walton Junior-Senior High School, New York City, and Ethel E. Holmes, Principal of Wyman School, Denver. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1930. Pp. xx—526.

HOME STUDY DEPARTMENT, College of Arts and Sciences, Loyola University. (*Bulletin of Information.*) Conducted by Jesuits, 6525 Sheridan Road, Chicago. December, 1929. Pp. 28.

POLITICS IN A PROTESTANT CHURCH. An account of some happenings in the Methodist Episcopal Church, South, during the Hoover-Smith race of 1928 and of some events in 1929; containing a defence of the equal political rights of Roman Catholic citizens and discussions of other burning issues of the day in Church and State. By Rembert Gilman Smith, Pastor, Washington, Wilkes Co., Ga., Methodist Episcopal Church, South; sometime Professor in Emory College; A.B., Emory College, Oxford, Ga., 1897; D.D., Kentucky Wesleyan University, 1912. Ruralist Press, Atlanta, Ga. 1930. Pp. xii—320.

RETTUNG DER CHRISTLICHEN FAMILIE. Bericht der 68. Generalversammlung der deutschen Katholiken zu Freiburg im Breisgau, 28. August bis 1. September 1929. Herausgegeben vom Sekretariat des Lokalkomitees. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. xii—430. Price, $1.35 *net.*

THE NEW CHARDENAL. By W. H. Grosjean, former Head of the French Department of the Language Institute of New York. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1929. Pp. xxix — 514. Price, $1.80.

THIS INTERLOCKING WORLD. Compiled from the Literatures of Many Lands. By Mary McSkimmon, Principal of the Pierce School, Brookline, Mass., and Carol della Chiesa, Walton Junior-Senior High School, New York City. (*Academy Classics for Junior High Schools.* Edited by Stella S. Center.) Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1929. Pp. viii—248.

L'UNIVERSITÀ CATTOLICA DEL SACRO CUORE. Che cosa è . . . che cosa fa . . . che cosa vuole . . . Società Editrice "Vita e Pensiero", Milano. Pp. 39.